

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. XXII.]

HARTFORD, FRIDAY MORNING, FEBRUARY 2, 1844.

[NEW SERIES.—VOL. VI. NO. 47.]

The Christian Secretary

IS PUBLISHED EVERY FRIDAY MORNING, AT THE OFFICE, CORNER MAIN AND ASYLUM STREETS, 3D STORY.

TERMS.

Subscribers in the city, furnished by the Carrier, at Two Dollars per annum.
Papers sent by mail at \$3.00, payable in advance, with a discount of twelve and a half per cent. to Agents becoming responsible for six or more copies.
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"Pray Without Ceasing."

When morning is rising o'er mountain and lawn,
And every thing wakens to welcome the dawn;
When far down the valley the mists fly away,
Arouse thee from slumber, arouse thee and pray.

And when the still noon in its beauty draws nigh,
And nature seems ready to languish and die,
Then halt on thy march in the heat of the day;
Then lift up thy thoughts to thy Father, and pray.

When evening descends like a spirit of peace,
And labor and tumult grow fainter and cease;
When night cometh down in her starry array,
Then haste to the God of thy spirit and pray.

Remember His goodness, whose hand has supplied
Each want of thy bosom, nor ever denied
The smiles of His bounty to gladden thy way;
Remember His goodness and gratefully pray.

Oh, pray to Him always—in sorrow and joy,
When peace is around thee, or troubles annoy;
The light of His presence the storm shall allay,
Or temper thy gladness,—then constantly pray.

For the Christian Secretary.

HOME MISSIONS.

Iowa Territory.

Popish Efforts.—Protestant Supineness.
That the Papists are making vigorous efforts to gain a preponderating influence in the United States, especially in those which lie west of the Alleghany mountains, is evident to all observing persons; that they have succeeded at certain points is well known to those who are conversant with their operations; and that there is reason to apprehend an extension of their success is obvious to all thinking minds. An immigration of thousands of Papists annually, located at places selected with systematic regard to the object in view, furnishes great facilities for success in some of our frontier cities and districts. The mining and manufacturing interests and the progress of internal improvements, afford the immigrants a support and improve their pecuniary condition; and being disciplined in subjection to the will of their spiritual guides, they may, in certain ways, exert a subordinate influence disadvantageous to Christian and republican institutions.

As yet, comparatively few proselytes have been made to the Popish faith from among our countrymen; but this want of success cannot long attend the efforts of the priests unless evangelical Christians employ their energies more directly and powerfully, for the promotion of learning and vital religion among the people. At this day not less than a quarter of a million of adults who can neither write nor read, are dwellers in the Valley of the Mississippi; and while there are, in the same valley, a million and a quarter of children rising up to adult age, there are schools there to accommodate but a half a million. Shall this great mass of mind be instructed in useful literature and science; in the knowledge of the inalienable rights of man;—to appreciate the civil and religious institutions of our country and the rich blessing of the gospel; or must they be left in ignorance of all high and ennobling attainments, to be trained in the superstitions and bigotry of Rome and become the servile agents of her ambition in this, now happy land? The last result must inevitably follow the continued indifference of evangelical Christians to this important subject, but it may and will be avoided when they act worthy of their high calling.

We are led into this train of thought by the perusal of a letter from one of our missionaries in Iowa, from which we give an extract:

In Du Buque, the principal place in this territory, Protestants of every denomination are struggling for an existence, while the Roman Catholics outnumber them all. It was a public boast of their bishop not long since, that there were six hundred persons in communion with the church. During the past season about twenty sisters of charity came to the place and still remain there, while all are engaged by every effort in their power to promote the interests of their church. In doing this, they resort to the usual modes of popish operation. The bishop, not long since, published a Tract entitled "Protestant Misconceptions Corrected," in which he denied the practice of many well known usages of the Catholic Church, when, to a reply in which their own standard authors proved the correctness of the protestant allegations on the subject, he answered by declaring that such an author was an apostate, that another was not the church, and that such a council was not a legal one, &c., &c., but wholly failed to substantiate the denials of his tract. Nevertheless, the Christian community in our country must awake and arise to much greater activity in their efforts for this valley, or there is reason to fear that the papacy will extend itself in the length of it, and the breadth of it. Ignorance, spurred on by bigotry and superstition, will draw in the catholic yoke without questioning or doubting; and mere human reason will do the same. The whole protestant community profess to lament this state of things, but why do they not act vigorously to change it to a

more encouraging condition? Why do they not send us more means for enlightening and evangelizing the public mind?

Such is the language, in substance, of other correspondents, and in that language our churches may learn the importance of the work which they are called to perform. "The West" must be better supplied with able ministers of the gospel, and made much more the subject of prayer. The day has passed by when such representations as the above may be treated as fictions. They are sober realities. Christians, especially Christian ministers, should open their eyes to the facts which abundantly exist to prove them such, and place themselves in the attitude of faithful watchmen on the walls of Zion. It is a work which demands their untiring energies—their unceasing watchfulness. In this battle, "eternal vigilance is the price of victory."

ANNUAL REPORTS WANTED.

The subscriber respectfully requests the secretaries of the following missionary bodies to forward him by mail, at as early a date as consistent after publication, the Annual Reports of those bodies for 1843, viz.:

Baptist conventions of Vermont, North and South Carolina, Alabama, and Michigan.

General Association of Kentucky.
Also brief reports of all the Primary Auxiliaries of the Home Mission Society, with the names of presiding officer, secretary and treasurer, as soon as possible after their respective anniversaries.

BENJ. M. HILL, Cor. Sec.

For the Christian Secretary.

Biographical Notice of the Rev. James H. Linsley,
BEING THE SUBSTANCE OF THE ADDRESS DELIVERED AT HIS FUNERAL BY REV. T. C. TEASDALE.

Concluded.

It was on Thursday night, the 27th of December, 1810, a night of which he often spoke as one never to be forgotten, that light broke in upon his soul. This passage of scripture seemed to impress his mind very deeply at that moment, "Believest thou that I am able to do this?" He cried, "Lord I believe, but thou mine unbelief." In a moment, in the twinkling of an eye, he felt himself comparatively in a new world. His description of this scene is very striking. "I saw with new eyes, I heard with new ears, and I certainly understood with a new heart. It was about 10 o'clock in the evening. I walked to the window, and the stars appeared to shine with a new lustre. O! thought I, that I had ten thousand tongues to praise my Saviour. I cried out, sun, moon, and stars praise him; saints and angels praise him; but every thing seemed to fall so infinitely short of the glory due to Him, that I clasped my hands together and cried again, Lord, glorify thou thyself, and let my soul also glorify thee. I could discover no possibility that the millionth part of the glory due him, could ever be rendered, even in eternity. Well may the four living creatures, and the four and twenty elders, ascribe "Glory, and honor, and power, and might, and majesty, and dominion to him that sitteth on the throne, and unto the Lamb forever." I now gave my whole soul and body to Christ over and over again, and O, said I, that I had a thousand more hearts to give to him."

Soon after his conversion, he united with the Baptist Church in North Haven, under the pastoral care of the Rev. Joshua Bradley. From the first, his heart seemed to be drawn out in longing desires for the salvation of sinners, and he soon formed a determination, which he never abandoned, to avail himself of the advantages of a liberal education, in order to increase his usefulness in the vineyard of his blessed Lord. It is supposed that his mind was impressed with convictions of duty in regard to a suitable preparation for the work of the ministry, soon after his conversion. And although he was delayed, by circumstances which he could not control, for several years, in his preparations for entering College, yet he persevered amid all his discouragements, and entered the Freshman class in Yale College, in 1813.

As during his preparation for College he sustained himself principally by his own efforts in teaching, so also during a considerable part of his College course he continued to teach, and yet retained a respectable standing in his class. But his ambition had well nigh proved fatal to him while yet a member of the Institution. He suffered severely from hemorrhage at the lungs, but still he persevered, and completed his course with the rest of his class. He also took his master's degree in regular course.

On account of his complaint, he was compelled, though with great reluctance, to abandon, for the time being, his design of entering the ministry, and he consequently turned his attention entirely to teaching. He was while still a member of College, Principal of the New Township Academy, N. Haven; afterwards for three years, the Principal of the New Canaan Academy; and subsequently, for ten years, instructor and proprietor of a Boarding School to fit boys for College, in Stratford. He removed to Stratford in 1821, and resided there till the time of his death.

On the 1st of February, 1818, he married Miss Sophia B., daughter of the late Col. Wm. Lyon, of New Haven. His wife and two lovely daughters still survive to mourn their irreparable loss.

He was licensed to preach by the First Baptist Church in New Haven, of which he became a member by certificate, in 1826. His health having been considerably improved, he now indulged the hope that he might with safety enter upon the duties of the ministry. To this work, therefore, he turned his attention, with all the zeal of scriptural enthusiasm; and he soon took a reputable stand amongst the preachers of his denomination, and bid fair to exert an extensive influence in favor of the general interests of Zion.—His ruling passion in this important station was to endeavor to make himself useful. The truthfulness of this remark is seen in his self-denying labors among the sailors and other neglected classes in the village where he resided. At his own expense he fitted up a house of worship on

the wharf, and there preached to the perishing and guilty of that community, the unsearchable riches of Christ. He was also instrumental of rearing two Baptist Churches—one at Milford, and the other at Bridgeport, besides greatly aiding by his occasional labors a number of other churches in adjacent places. But after having labored thus successfully for several years in the Gospel ministry, he was attacked with bronchitis, which compelled him to stop preaching altogether.

Finding himself thus unable to prosecute the work of the ministry, he turned his attention to the study of Natural History. Of his success in this department of science it is not necessary to say much. His most excellent articles on *mammalia* and *birds*, published in the "American Journal of Science and the Arts," are sufficient of themselves, to place him side by side, with the first naturalists of the age.

He discovered several more species of animals in Connecticut, in the class of *mammalia*, than had before been found elsewhere in New England—one species of *sorex* entirely new;—of *birds*, he ascertained more species in Connecticut than were found by Wilson in the U. States, most of which he prepared for his Cabinet;—of *amphibia*, and *reptiles*, he found some species not found elsewhere in New England;—of *shells*, native to Connecticut, he more than doubled the number supposed by other naturalists two years since to reside in it;—and of *plants* and *trees*, he ascertained nearly a thousand species in Stratford alone. We learn with pleasure that he had completed an article on the *Reptiles* of Connecticut, which will appear in the January number of *Silliman's Journal*, and that his article on *Fishes*, is also ready for the press. We may speak with the utmost assurance when we say, that, so far as the results of his labors have been made public in the department of natural science, they have been highly appreciated by those who are most competent to judge. Some of the first periodicals of the day have bestowed on his articles in the *Journal*, the most flattering compliments. The following notice from the *Boston Atlas*, may suffice as a specimen.

"*Silliman's Journal*.—The April number of this valuable *Journal of Science and the Arts*, has just been received from the agents in this city. The present number is even more than usual, replete with interest. Among the articles there are none which we have read with more interest than the valuable *Catalogue of the Birds of Connecticut*, by Rev. JAMES H. LINSLEY. The notes accompanying it are extremely interesting and valuable to the ornithologist."

He was elected a member of Yale Natural History Society, of Hartford Natural History Society, and of the Boston Society of Natural History. He was also a member of the Connecticut Academy of Arts and Sciences.

Besides these labors in the department of Natural History, he was a frequent contributor to religious periodicals, and was associated with the late Dr. Davis, of Hartford, in the compilation of a Hymn Book, which has passed through several editions.

He was an ardent friend to the cause of Missions, Ministerial Education, and other benevolent institutions; and contributed largely of his funds to further their interests.

In conversation with some of his relatives a few weeks since, he confidentially stated to them that his contributions for religious and benevolent purposes, had amounted, on an average, for the last twenty-five years, to \$300 per annum; thus making a total during that time, of \$7,500. But besides aiding the cause of religion by his money, he contributed much personal attention to its various interests. He was a member of the Am. Baptist Board of Foreign Missions for many years, and was generally present when his health would permit, at the principal conventions and anniversaries, whose object was the promotion of the general interests of religion. He was the pioneer of the Temperance cause in Stratford, and such was his devotion to this great reformation, that he had the honor, soon after he commenced his efforts in this cause, to be burned in effigy by those whom he labored to benefit and save.

Such, then, have been some of the public labors of our lamented friend. With miserable health, and a malady which prevented him for the last fifteen years of his life, from enjoying the usual method of repose, he accomplished an amount of physical and mental labor, to which few aspire.

But his public career was not more distinguished and useful, than was his private character lovely and irreproachable. His piety was of the most unquestionable character, and shone with a steady lustre. He ever evinced the humility of true greatness. He adorned him like a seamless and unsullied robe. This was the real secret of that guileless simplicity, which shone in all his character and conduct. He imbibed it from the cross of Christ, and while it made him wise, and great and holy, it humbled him to the posture of a little child, looking up with reverent and filial love, to meet a parent's smile. These traits of character belonged to him in all the relations of life, in the family, as a teacher, as a man, and a minister—when he prayed or wrote in his study, or when he mingled in the bustle, and dust, and turmoil of life's cares. In him every man found a brother and a friend. The poor as well as the rich, the ignorant as well as the learned, the young as well as the aged—all classes—all conditions shared his sympathy and his friendship. As a neighbor, few were ever more kind and obliging—as a husband, more devoted and affectionate—as a parent, more judicious and indulgent.—His love of the Bible was strong and unwavering.—His attachment to cardinal truths, bold and invincible, and his jealousy of the heresies of the times, marked and decided. He was mighty in prayer, but mightier still in a blameless life of earnest, self-denying conformity to the Son of God, who went about doing good.

His final illness was of short continuance.—He had, it is true, been slightly unwell for several weeks; but it was nothing more, as he and his

friends supposed, than what he was wont frequently to experience from his chronic disorders. No alarm, therefore, was felt for him until Sunday evening, when a marked change came over him, and he began rapidly to sink under the influence of a fever of typhoid character. He lingered until 4 o'clock, on the following Tuesday morning, the 26th of December, when he gently fell asleep in Jesus. His desire so often expressed during his life time, that he might glorify God in death, was fully gratified. His mind, on Monday, suffered from occasional aberrations, but towards the close of his mortal existence, he seemed to be entirely rational. For a season, doubts seemed to disturb him; but when his daughter repeated in his hearing some of the Bible assurances respecting the final safety of believers, he was at once relieved, and with a smile upon his countenance, he said, "It is enough." And then raising his hand in adoration, he exclaimed, "Glory to God! glory! glory! glory!" These were among his last audible words, and his sun went down in a cloudless sky. "Mark the perfect man, and behold the upright, for the end of that man is peace."

"You see the man; you see his hold on heaven. Heaven was not the last moment; owns its friends On this side death; and points them out to men—A lecture, silent, but of sovereign use, Life, take thy chance—but Oh, for such an end!"

Hymns sung on the occasion of his funeral:—

1st. 1094 of the Psalmist—
"As, bowed by sudden storms, the rose
Sings on the garden's breast," &c.

2d. 1098—
"Brother, though from yonder sky,
Cometh neither voice nor cry," &c.

3d. 1118—
"Servant of God, well done;
Rest from thy loved employ," &c.

These are among the best funeral hymns I ever saw, and the audience were deeply affected by them.

For the Christian Secretary.

Testimonies against War.

THOMAS JEFFERSON ON WAR.

What might be done with what war costs.

"Had the money which has been spent in the present war, (1798) been employed in making roads, and constructing canals of navigation and irrigation through the country, not a house, in the Highlands of Scotland, or the mountains of Auvergne, would have been without a boat at its door, a rill of water in every field, and a road to its market town. Had the money we have ourselves lost by the lawless depredations of all the belligerent powers been employed in the same way, what communications would have been opened of roads and waters! Yet, were we to go to war for redress, we should only plunge deeper into loss, and disable ourselves for half a century more, attaining the same end. A war would cost us more than would cut through the Isthmus of Darien; and that of Suez might have been opened with what a single year has seen thrown away upon the rock of Gibraltar. These truths are palpable, and must, in the progress of time, have their influence on the minds and conduct of nations."

These remarks, though tinged somewhat with Jefferson's well known skepticism, are much clearer and stronger than could have been expected from such a man; and the following contrast, though not designed by himself as such, between Napoleon and Wm. Penn, will furnish a still more striking exhibition of his pacific views and feelings.

Jefferson's final estimate of Penn and Napoleon, of the peace man and warrior.—Alluding to the commemoration of Penn's arrival in this country, he says: "I learn, with sincere pleasure, that a day will be set apart for rendering the honors so justly due to the greatest lawgiver the world has ever produced; the first in ancient and modern times, who has laid the foundation of government on the pure and unadulterated principles of Peace, of Reason and Right; and in parallelism with whose institutions, to name the dreams of a Minos and a Solon, or the military and monkish establishments of a Lycurgus, is truly an abandonment of all regard to the only legitimate object of government, the happiness of man."

In a letter addressed to John Adams after the downfall of Napoleon, he exclaims, "how miserably, how meanly has he closed his inflated career! What a sample of the *bathos* was his history! Bonaparte was a lion only in the field; in civil life, a cold-blooded, calculating, unprincipled usurper, without a virtue; no statesman, knowing nothing of commerce, political economy or civil government. I once supposed him a great man; but now I set him down as a great scoundrel only."

Suwarow's Catechism, or the Soldier's Duties.—
"Push hard with the bayonet. The ball will lose its way; the bayonet never. The ball is a fool, the bayonet a hero. Stand once, and off with the Turk from the bayonet! Stab the second! Stab the third! A hero will stab half a dozen! If three attack you, stab the first, fire on the second, and bayonet the third!"

Here is war: and can such a set of duties be reconciled with the gospel? Is there a *Christian* way of doing such things? a way acceptable to a God of love; a way in which Paul or Christ would have done them?

Fidelity to God Rewarded.

The Prince of Wales, upon visiting Ireland, so timed his voyage as to reach Dublin on a Saturday. His arrival was not unexpected to the populace, and every arrangement had been made for his proper reception in the capital of the Emerald Isle. If gratifying to the people, his *entree* was anything but pleasant to the church, the dignitaries of which were totally unprepared to preach before his Majesty on the following day. The Prince made known his intention of attending the

services of the Lord Bishop, who politely returned for answer, "a sudden indisposition." Others, lower down in the Establishment, as readily, and it is thought, as cheerfully, declined the royal invitation. At last, a humble curate tendered his services, which were graciously accepted. He took for his text, "Ye must be born again," etc. After an earnest statement of the reasons for the necessity of a new birth, as insisted upon by our Saviour, he turned to the Prince, and with thrilling effect exclaimed, "And you, your Majesty, unless you become the willing subject of the Prince of Peace, you cannot enter the kingdom of heaven!" With these words, the faithful servant of a heavenly King closed as effective a discourse as perhaps was ever heard. The Prince returned, without pageantry, from the chapel to his residence. This affair subsided, and nothing more was thought of Prince or curate, in this connection, until a few years after, when the Bishop of Dublin died. The Prince, then King, I believe, was interceded in behalf of an eminent divine, for the vacant Bishopric.

"Tut, tut, tut!" said his Majesty, "where is that faithful curate that preached before me when I visited Ireland?"

"Oh please your Majesty, he will not answer for so high a department in the Church."

"Tut, tut! He will answer! He shall answer! He is the only man amongst you all, that ever dared to look me in the face, and say, 'And you, your Majesty, must likewise repent, or you cannot enter the kingdom of God.'—Selected.

The Scrutiny.

I knew a gentleman whose history furnishes a striking proof and illustration of the power of parental influence. His father was a professor of eminent piety. The son, when a youth, was worldly, though not vicious; he disliked the restraints of religion, which were imposed upon him under the parental roof, and wished to be free from the obligations of piety altogether. His easiest way was to persuade himself that religion was but a name, and that all who made a profession of it, were hypocrites. He was determined to test the subject by the conduct of his father. He knew him to be esteemed a saint above most saints; he resolved, therefore, to watch him most closely, with the resolution, that if by reason of any inconsistency, he saw ground to doubt his sincerity, he should conclude that religion was all gross delusion, for if his father was a hypocrite, all others must be so. He began the scrutiny almost with a wish to find some evidence on his own side, but after a microscopic examination, nothing could he find in the smallest degree at variance with the good man's profession. The result was, that it had a favorable influence upon his own mind, and led to a decision in favor of true godliness, and he became an eminent christian. He was a magistrate, a man of unusual power of mind; a public blessing to the large town in which he lived; and equally distinguished for the extent of his knowledge, and his talents as a public speaker. Here was the influence of professors at home.

Let parents consider this, and weigh it well.—It is a monstrous subject. They are ever doing something to prepossess their children in favor of religion, or to prejudice them against it; doing something to draw them into the church, or to drive them into the world; lending a helping hand to lead them to heaven, or to guide them to hell. What tone of exhortation is deep enough or tender enough, to address to those who are inconsistent on such a subject? What note of alarm is loud enough, or startling enough to sound in their ears? Where, oh! where shall be found arrows sharp or barbed enough to pierce their hearts? Is it not sufficient that your influence is ruining the souls of those that have no connection with you, but you must also employ it to send your children to perdition? Oh! tremble at the interview you must have with them at the day of judgment, and the intercourse you must hold with them for ever in the bottomless pit!—James.

The Voice of Mercy.

There is one verse, shining with preeminent splendor, amidst a constellation of bright promises, written as with sunbeams in the book of the everlasting covenant, which more persuasive than ten thousand arguments, rebukes every distrustful suspicion, and silences every unbelieving fear:—"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Believer, is not that verse worth ten thousand worlds to you? What unnecessary suffering will he inflict, who to save you from everlasting suffering spared not his own Son? What real good will he withhold who withheld not his own Son? What blessing will he not freely give, who delivered up his own, his only, his well-beloved Son to death, even the death of the cross, to purchase salvation for you? Precious, most precious verse! How many weary pilgrims in Zion has it already refreshed, and it is at this moment a spring of consolation as fresh and as full as ever!—Rev. Hugh White.

WHEN IS PRAYER A VAIN THING?—1. Those prayers are vain which are not put up in faith. A faithless prayer is a fruitless prayer.

2. The prayers which men offer, while they resolve to continue in any sin, are vain prayers.

3. Those are vain prayers, when we pray merely to obtain deliverance from an affliction, not at all minding our profiting by, or the improvement of, an affliction.

4. Those prayers are vain which we make in our own strength.

5. Those are vain prayers which we make in our own name, not in the name of Christ.

6. Angry, passionate prayers, are vain prayers.—Caryl on Job xxxv. 13.

Man was never intended to be idle. Inactivity frustrates the very design of his creation; whereas an active life is the best guardian of virtue, and the greatest preservative of health of body and mind.

The Sharpness of Littleness.

That our readers may have a fair view of some very adroit maneuvering on a small scale, we give below the last development of the Religious Herald.

The Christian Secretary.

We rejoice to see certain evidences of a returning sense of justice in the editor of the *Christian Secretary*. His last number contains nearly two columns of various remarks, the whole design of which appears to be to enable him to retreat from his original ground as gracefully as possible. In order that our readers may understand the material difference between the first and the second editions of his charge against Dr. Bushnell, we will bring the two into juxtaposition. He began by saying, "It is not at all doubtful whether Dr. B. enjoys a reputation for just such tendencies as are now openly ascribed to him, [i. e. Rationalistic, Socinian and Infidel,] as far as his name is known; and elsewhere he spoke more than once of this 'reputation' as being 'universal.'" He ends with the following announcement: "We are responsible for the opinion that Dr. B.'s reputation for Rationalistic appearances is exceeding wide-spread and general." Behold the mollification! Two or three of the terrible spectres, *Rationalism, Socinianism and Infidelity*, have totally disappeared, and the first and least frightful is left alone in its glory. "Tendencies" suddenly find themselves converted into "appearances," and the reputation which was once "universal" is finally proved to be nothing more than "general."

Now we beg leave to assure the editor of the *Secretary* that if he had, in the first place, said this, and this only, we never should have considered it worth our while to enter any protest against its truth. We should have thought indeed that the case was much too strongly stated; still an editor cannot be expected to notice every error he meets, be its importance greater or less. But there is no necessity of dwelling any further upon this question. We understand the editor of the *Secretary* virtually to acknowledge that his first position (that against which alone we have protested), was false and indefensible. We certainly ought to be satisfied with this confession, and we receive it in the same spirit in which it was made.

From the Boston Recorder.

"O Lord, Revive thy Work."

Christian Brethren.—Is it my humble and daily petition that, "in the midst of the years," God would revive his work?

Are we pouring out the whole heart before God, imploring, in the spirit, and with the importunity and faith of the Syro-Phœnician woman, that every Achan within us, and within the bosom of the churches, may be removed, and that the Holy Spirit, "with all its quick'ning powers," may descend upon us? Are our closets frequented, and do they witness our confession of remission in the performance of covenant duties? Do they also, witness the fervency of our prayers? When casting our eyes over the city, do our hearts ache in perceiving its awful devotion to "the god of this world," its being "given to idolatry"? Who that has observed any thing of its moral state, but will deeply deplore the undeniable fact, that "lovers of pleasure, more than lovers of God," abound on every side? And is not this the very essence of idolatry, so pointedly condemned throughout the Scriptures? The heart manifestly seeking its gratification in temporal things, rather than in spiritual and eternal treasures, is guilty of the sin of idolatry, however much it may seek to ward off the imputation. Permit me to ask, dear brethren, are not we, individually, and are not our churches, in a lamentable degree, involved in this sin? Have we not, all, in a measure, shut out from the mind that tender concern for the honor of the dear Saviour and promotion of his kingdom and glory, which alone can furnish evidence that we are the subjects of a kingdom, "not of this world;" and that our citizenship is with the saints, "the excellent of the earth, in whom is all our delight."

We profess to seek the prosperity of Zion above our chief joy. Are her precious interests resting daily upon the heart with the weight they demand? Is it not true, that "the tree that bears no fruit, deserves no name"? Are we distressed, when reflecting upon the awful speed with which dear relatives, intimate friends, and others, alike precious in their immortal relations to the heart of infinite benevolence; are rushing down to endless perdition, without a thought of the slippery place on which they stand, nor of the certainty of the inevitable ruin awaiting them, should they persist in their present determined hostility to the invitations of mercy? Of the nature of our obligations, dear brethren, the unbelieving portion of the community are not so ignorant as we sometimes apprehend. They plainly see where is the inconsistent professor. They will commend oftentimes, where they will not imitate; approve that they will not love. We ourselves were once the children of wrath even as others. We obtained mercy, and they shall be as welcome, if penitent to all the blessings of the new covenant as were we. We, who were not a people are now the people of God. Their hearts are not harder than were ours. We will not then yield to despondency, the offspring of unbelief, in reference to their situation, but will pray for an increase of faith that therein we may "give glory to God."

As the eagle that hasteth to the prey, so all are passing to the retributions of eternity, and some unprepared. Let us weep over our indifference to their future prospects; nor let us rest till the righteousness of Zion shall go forth as brightness, and the salvation thereof as a lamp that burneth. Let us "thank God and take courage," in the heart cheering promise, that if ever we go forth in divine strength to the rescue of souls from the grasp of the adversary, we shall, doubtless, return again, rejoicing, bringing our "leaves with us."

May the Lord give us many souls as the seals of our fidelity; and may we be permitted to recognize them adorned in white robes in the new Jerusalem, as so many gems appended to our immortal crown.—*Boston Recorder*.

The Rev. Dr. Cogswell has accepted the appointment of President and Professor of Christian Theology in the Gilmanston Theological Seminary, and will immediately enter upon his duties.

Christian Secretary.

HARTFORD, FEBRUARY 2, 1844.

The Christian Secretary in Account with Rev. Dr. Bushnell.—No. 2.

We have stated it to be the general (omit Dr. B.'s particular friends, and say *universal*) impression, that Rev. Dr. Bushnell holds and advocates opinions of Socinian, and consequently Infidel, tendency. This assertion, we can neither prove mathematically, nor legally;—*morally*, we are certain of it, and can make it appear. Not to the eyes of that gentleman himself, nor to his most intimate friends, or perhaps, to the public; to whose consciousness, that the circumstances which we shall adduce, as corroborative of our assertion, are a true index of the general opinion, we fearlessly address ourselves, ready to abide their decision.

And first, permit a statement of personal impressions in regard to the matter, before the writer ever saw Dr. Bushnell. As far west as the centre of the State of New York, he had heard people speak of this minister, as a man of talents, but notoriously loose in his theological opinions. In the city of New York, he had repeatedly heard from intelligent and pious members of the Presbyterian church, similar opinions, in language, indicating a want of confidence in the spirituality and soundness of his ministrations, far more definite than any he should presume to employ. He was informed, that an address, by Dr. B., delivered some time ago, at Amherst, was justly criticised by the N. Y. Evangelist, on account of "just such tendencies as are now ascribed to him." In Hartford, he found these opinions in the mouth of every body with whom he came in contact. And many, very many, were quoted to him, as coming from members of Dr. B.'s own church. In short, though he had often heard the name of this theologian, it was never without just such allusions to the very equivocal hue of his orthodoxy. One instance there was, indeed, where praise was accorded to the soundness of his views. The reader will please apply this testimony, in mitigation of our charges, to such extent as he shall deem proper, while we extract the essential part of it, from the "Universalist" of Jan. 7, 1843:

"The views of Dr. B., in regard to Theology, although not new to us, were such as we had never before heard from the clergy of his school; and had they been offered by a Universalist, or a Unitarian, would doubtless have been considered by three-fourths of his audience, as grossly heretical—but coming from the source they did, were listened to at least with attention, and probably with no little surprise."

Here we pause, to ask our judges, if this paragraph may not be taken as a fair criterion of the opinion of that class of the community, of whose notions, the "Universalist" may claim to be, at once, the source and organ. If so, this is so much towards universal opinion.

Of the verdict of the *Baptist* portion of the community, perhaps we may be considered as competent as any body to pronounce; and among all our brethren, from whom this discussion has naturally elicited an opinion, no one instance have we found, where all that we have asserted, has not been endorsed—while many have been prompt to add a degree to these charges, which we are not prepared to sustain. If we can be informed of a single exception, we shall cheerfully make public note of it.

We shall also assume that the pamphlet of "Catholicism" is a tolerable index of the *Episcopal* vote on this question, until the contrary is made to appear. If any of this portion of the public are conscious that the assumption is unwarranted, let it make so much against us in the judgment of the tribunal before which we stand, and of which they constitute an important part. Here, then, is good ground for believing that the impressions, of which we speak, are those of three large classes of people, widely diverse in their views, tastes and feelings—and most unlikely to coalesce in any such "conspiracy," as that with which they are so foolishly charged.

But what is the opinion of Congregationalists, themselves, about it? To this we can only approximate; for, let it be remembered, that the innumerable unequivocal remarks which have, from time to time, fallen from individuals of this denomination, and even from some of the most pious and sound-minded of the North Congregational church, (does not Dr. Bushnell know this? will the Herald deny it?) are, for obvious reasons, out of our power to produce, in the shape of "competent" evidence. And as it is clear, that just such facts as these, must constitute the broadest ground of our assertions—how manifest appears the injustice of forcing us to such proof of those assertions, as may make out a case for the individual eye. Such a case, however, we proceed to present.

The New England Puritan is one of the ablest of Congregational periodicals. Its editor is a man of acute and vigorous intellect, and his paper is the organ of "Old School" views in New England. In his notice of the Alumni Address, (Sept. 24th, 1843), after some remarks on its style, he thus proceeds:

"We more seriously object to an assumption, on which the whole Discourse is based, favoring the Unitarian theory of 'progress' and perfectibility of the race of mankind. It seems to assume that Adam was nothing but a great baby when he was created; that the first race had next to no knowledge in the outset; and that ignorance and barbarism reigned universally, for about three thousand years,—an assumption which is contradicted by what is known of Egyptian science and civilization, and also of the arts as practised in India and China."

"On this assumption, the writer is able to excuse the not drunkenness in Noah, the falsehood in Abram, the cheating in Jacob, and the like, on the ground that they knew no better, by reason of their misfortune in living in a barbarous age!"

"Now to us, this apology for the patriarchs seems to be twofold. They are to be excused in these unfortunate ages, first, because they had not the advantages of this enlightened age; and secondly, they were holy in heart, while very wicked in the outward act—they had high notions of holy principle, while the outward style of their virtue was harsh and barbarous! Abram must indeed have been a clown, if he had not refinement enough to know it to be wrong to tell a wilful lie!"

We need hardly remind our readers, that this passage is not quoted for the purpose of adopting its strictures as our own.—(of these, we are not now prepared to express an opinion,) but simply to show the fact that such were made and 'printed'; for on this latter circumstance the Herald seems to lay great emphasis. Now, what impartial reader doubts that a similar opinion is entertained by every "old school" thinker, who has any opinion, at all, about it? To strengthen this inference, we call attention to the remarks of "An Alumnus of Yale," a recent correspondent of the Puritan. He is speaking of the Alumni Discourse:

"That Discourse, although highly extolled by some of the secular papers, has been read with pain by a large portion of the Christian community. Although difficult to be understood, it has been thought to contain views at war with the system of evangelical truth."

"It is proper that Dr. B. should know, that not a few of his brethren in the ministry, who he would not be willing to call 'ecclesiastical owls,' or in any way to treat with contempt, have been alarmed at his Address; and have considered it liable to the very objections brought against it in the pamphlet in question."

"On some points, it is true, his meaning may have been misapprehended; for perspicuity is, by no means a prominent characteristic of his style," &c.

This communication, as we have now the means of knowing, emanated from a most respectable source, in this State. And here, a little episcopal notice of the peculiar tactics of our adversary, is in place. Upon the appearance of this article in the Puritan, so strongly corroborative of the assertions of the Secretary, the Herald made ready, in reply,—(not his "brand," oh, no!—Mr. Cook of the Puritan, would not be a very quiet man under the iron,) but a most gentle expression of "regret to perceive that the Puritan had lent his columns, &c."—and a firm persuasion, "that the editors of that paper would not have done this, if they had been aware of the state of things in this region." The editor continues, in the use of his well proved weapons of controversy, affirming, that the criticisms of Alumnus "amount to nothing"—that it is no wonder that he "cannot understand the Discourse"—and strongly intimating that the whole affair originated in a "conspiracy" on the part of Episcopals to "break the force" of the "heavy blows which [Dr. B.] deals out on Preley"—that the Baptists, "for some reason" or other "have seen fit to second the movement"—and that if the denomination of "Alumnus" could only transpire, we should see the secret of his opposition to Dr. Bushnell speedily explained. How a man of ordinary modesty could permit such puerility as this to be actually printed and circulated, about himself, is, to us, a mystery—but so, in all its length and breadth of vanity, it appeared, and at once, elicited from the party assailed a letter in reply. In this, the denomination to which he actually belonged, was intimated with sufficient clearness, (and what it lacked in this, the post mark might well supply for the editor's satisfaction) any share in a "conspiracy" against Dr. B. was disclaimed and the purity of his motives earnestly re-affirmed. Now would not an honorable man, conscious of the rectitude of his course and scrupulously just in his dealing with the parties, whom he had been impelled so unscrupulously to assail, have been particularly to publish the *whole* of this defence? On the contrary, the editor of the Herald suppresses the whole, excepting one little sentence, and all the while professes to "give the substance" of it to his readers. Thus treated, the writer sent his communication to the Secretary, where the reader will find it, this week, and peruse it for himself. We take the liberty to extract from the introduction, addressed to us, a single passage:

"Some months ago, the Address of Dr. B. before the Alumni of Yale College, fell into my hands. On reading it, I thought it was justly liable to criticism, in regard both to style and to sentiment. I have since had opportunity to know, that not a few, and among them, some distinguished clergymen, and laymen, and even among the members of Dr. B.'s own church, had a similar impression."

This concludes our "printed" testimony, as coming, probably, from "old school" Congregationalists. Among the adherents of the "new school"—the friends, admirers and disciples of Dr. Bushnell would probably be found—Whatever doubts and fears, on the question of his "tendencies" might be entertained in these ranks, would be expressed with more reserve and caution. Of the opinions of this class of the community, we have but one "printed" representative,—but may we not trust that in this instance the lack of quantity may be amply supplied in quality, and thus, this one turn out to be a host? In this hope, we call to the stand the *Religious Herald* of Hartford,—whose name is a sufficient introduction, without note or comment.

The editor of this paper, in his article "For the eye of Alumnus" says that if people will only consider the Alumni Address, in the "central light" of its "grand principle"—he "persuaded that its apparent heresies will vanish away like the morning cloud." Now, how many of those who read this Address, are capable of thus philosophically considering it? The editor of the Puritan had not sufficient capacity, it seems. "Catholicism" was not deep enough—"Alumnus" failed to make it out. The Herald mastered it; but how many of those intermediate people from this editor down to the editor of the Puritan, does the reader suppose, are left to form an opinion and, very naturally, to express it, that these "apparent heresies" are real? Is it not, we ask in earnest sincerity, the great mass of the community? And does the man split hairs, about the difference between "appearances" and "tendencies"? If the public believe that the one exists, will they be likely to draw so fine a distinction, as to doubt the existence of the other?

This sentence shows that Dr. Bushnell and his defender admit that there are, in this, and in all (7) his more elaborated writings, "apparent heresies" which will vanish on investigation of their 'grand principle' by the "philosopher and Christian." Moreover, we learn that this philosopher must be a deeper one, than either the "Puritan," "Catholicism," or the "Alumnus of Yale." And, now, is there, or is there not, any fair inference from all this, that "Dr. Bushnell enjoys a reputation for just such tendencies, as far as he is known"? Is there enough ground for it, to secure one who should presume to say so much, from the imputation of malicious motives, and the broad, unqualified charges of "slander and falsehood"? Is there enough, to warrant a charitable and unbiased man in supposing it possible for a writer, all unknown to fame, "to pen the obnoxious imputation, without any very desperate determination to 'ruin the character' of the inoffensive Dr. Bushnell?"

Let the public say, while we prepare to renew the subject, in another number.

For the Christian Secretary.

Mr. Editor.—The following communication has been sent to the Editor of the Religious Herald. As he declines publishing it, I will thank you to insert it in your paper. The Editor professes to have a pleasure in giving to his readers. If he really believes he has done so, he can, of course, have no objection that the public should see the whole. Be that however as it may, I prefer to speak for myself. Having been arraigned on the charge of being "engaged in a conspiracy against the reputation of the Rev. Dr. Bushnell," I wish to be heard in my own defence.

In addition to what I have said below, I beg leave to state, that some months ago, the address of Dr. Bushnell before the Alumni of Yale College, fell into my hands.—On reading it, I thought it was justly liable to criticism in regard both to style, and to sentiment. I have since had opportunity to know, that not a few, and among them, some distinguished clergymen, and laymen, and even among the members of Dr. B.'s own church, had a similar impression. When I read the pamphlet of Catholicism, I thought it was written with candor. I thought also, that it exhibited talents and learning; and that there was at least some foundation for the strictures which it contained. I was not prepared, therefore, to see it denounced by Dr. B. himself, as "a silly pamphlet," and the author denounced as "an ecclesiastical owl." When I read that contemptuous notice in the Herald, I confess that I was mortified, and grieved. I felt that it deserved a public rebuke, both for the good of Dr. B. and for the good of the cause in which he is at present engaged;—a cause in the promotion of which I certainly feel a deep interest. I was unwilling that the public should receive the impression, that all the opposers of Preley, are disposed to treat highly respectable individuals of the Episcopal denomination with personal contempt. I accordingly wrote the communication which appeared in the New England Puritan. And now I find myself arraigned on the charge of being "engaged in a conspiracy against the reputation of Dr. Bushnell." Had I been charged with being engaged in a conspiracy against the life of Queen Victoria, I should not have been more surprised; nor should I have felt less guilty of the crime alleged against me.

For the Religious Herald.

Mr. Editor.—I have just read your short notice of a communication of mine in the New England Puritan. I wish to say a word in reply, which I hope you will do me the favor to publish.

I am no enemy to Dr. Bushnell; nor am I engaged in any "conspiracy" against his reputation. If there is any such conspiracy, I am entirely ignorant of the fact. But I am a man who claims the right to think for himself, and to express his opinion of published writings which fall in his way. I have always supposed that when a man publishes his views to the world, he expects them to be subjected to examination and criticism; and I am yet to learn that there is anything in the character, standing or relations of Dr. B. which should exempt him from the common lot of authors. I do not think, even, that the fact that he "is now engaged in a course of lectures on 'Church Order,'" and "the heavy blows which he deals out upon Preley," give him any claim to such exemption. I presume, I have no better opinion of Preley than himself; and I certainly wish him much success in his efforts to promote correct views of "Church Order." But I am not yet convinced that the best way to effect this object, is to treat the friends of Preley with personal contempt; especially those among them who are men of acknowledged learning and respectability. If I mistake not, many of Dr. B.'s best friends, think he errs on this point. Sneers of contempt are not arguments, and they never help a good cause.

Permit me to suggest the inquiry, Mr. Editor, whether you are taking the best and most effectual way to defend the reputation of Dr. B.? If you think the criticisms which have been made upon his address to be unjust, why do you not show them to be unjust? If they are really too contemptible to deserve notice, why do you notice them at all? And especially, why do you manifest such sensitiveness in regard to them?

I said sincerely in my communication, "I say these things, not out of any disrespect to Dr. B., but with a desire of benefiting him." I should be unwilling to believe, that I come behind even yourself, in real friendship to Dr. B. Flattery is not the only, nor is it ever the best way of manifesting friendship. "Faithful are the wounds of a friend."

AN ALUMNUS OF YALE COLLEGE.

P. S. In my communication as published in the Puritan, there are some typographical errors. "Intimation," is printed for intention. "Some minds" for common minds. The adjunct to my signature, "residing in Connecticut," was added by the editors.

More Light from the South.

We see by the last Biblical Recorder, that its editor has very honorably copied the whole of our remarks in reply to his questions on anti-slavery, together with the questions of our own, into his paper; for which we tender him our sincere thanks. The following "REMARKS" of bro. Meredith, in reply to our article, we feel bound to insert in the Secretary, agreeably to a promise which we made him, a few weeks since, whether we are able to answer them or not.

REMARKS.—The reader will observe, in the first place, that our friend of the Secretary has given direct answers to but two of our questions; namely, the first, and the second. (1) He admits that, in the discussion of the slave question—he meant to say, we presume, the abolition question—"that riots, bloodshed, and even murder have occurred;" and also "that abolitionists have been striving to produce non-fellowship, division, disunion, and actual alienation, between northern and southern Christians." (2) The remainder of our questions our friend has not seen proper to answer, further than to deny, in general terms, that "the difficulties named by the Recorder" have been caused by abolitionism. The facts, then, it seems, are admitted. There has been great and distressing embarrassment to the Board of Foreign Missions—there has been actual division, both in sentiment and action, among the friends of missions at the north—the attempt has been made to produce dissatisfaction, dissension, and division, among missionaries who have been long in the employ of the Board—such effect has actually been produced in part, and Mr. Wade's letter is proof of the same. All this seems to be clearly and fully admitted. The only difference, then, between ourselves and our friend is, that what we have ascribed to abolitionism, he ascribes to slavery. Very good. There is then one more question to be answered, and the answer to that question, we presume, will settle the whole matter in dispute between us. Slavery has confessedly been in existence ever since the establishment of the church in this country—how happens it, that it never gave rise to any of the difficulties and troubles spoken of, until "within the last twelve or thirteen years"? In other words, how happens it, that this potent cause of difficulties and troubles among brethren, should have been so perfectly inert, until since the age and rage of abolitionism? This is a very nice and precise question; and our friend will please be very particular in giving us an answer that can be sustained by both philosophy and fact. A round, hard assertion or two will not suffice. (3)

Having disposed of our friend's answer to our questions—now becomes our duty to pay respects to his. 1. "Does the slave exist, or not? Whatever ye would that men should do unto you? &c.—admit the principle of slavery in any form? We think it does. If it does, can we be told how Christ and his apostles could treat of slaveholding, under the gospel, and yet suffer it to pass unrebuked?" (4)

2. "Is slavery, as if now exists, a blessing or a curse, to the state in which it is tolerated? We believe it is a curse. But at the same time we believe that the disposition of this curse belongs to the states where it exists—and not to those where it does not exist. (5)

3. "Does the slave exist, or not? It may be true, and it may not be. The experiment is yet to be tried. In any event, we regard it as a question which concerns the slave states alone. (6)

4. "Would not the slaves, in case they were emancipated, perform more labor, and become more profitable to the planter, than they possibly can, while they remain in a state of slavery? Possibly some few might; but the great body of them would doubtless become as lazy, ragged, and wretched, as is the great mass of free negroes at the north. (7)

5. "Do not slavery a lie upon our Bill of Rights, &c. Is not our Bill of Rights a libel on the scriptures of both the Old and New Testaments? (8)

6. "Is it not certain that slavery, sooner or later, will be abolished in the United States? It is very possible it will. We sincerely trust it may. But certainly none the sooner on account of northern or foreign interference. (9)

We are surprised, somewhat, that the editor could not see the sophistry of his argument, when he used the following words: "Admit the right of property in a Negro or an Indian, or a white man either, and you admit the right to sell him into slavery a lie upon our Bill of Rights, &c." might have said—Admit the right of property in *slavery*, and you admit the right to sell it at pleasure! Is our friend prepared to take the novel ground, that it is immoral to hold property in alcohol? or does he rather prefer to go in the face of the great body of reformers of the present day, abolitionists as well as others, and maintain that the grog-seller has the right to sell his grog at pleasure? Will our friend be good enough to give us a little light on this point? (10)

(1) We supposed that our reply, being general, and based upon the platform of truth, was a sufficient answer for the whole; nor have we had any occasion to change our opinion yet. It is slavery, and not anti-slavery, as the Recorder supposes, that lies at the bottom of all the troubles named in his questions.

(2) No. We meant to say "slavery question" for it is a discussion upon the merits of slavery, if we understand it, that has been going forward between the North and South for some fifteen years, or more, past. And let it once be clearly and satisfactorily established, that slavery is a Divine Institution, and we promise him that opposition will cease at once. We admitted that riots, bloodshed, and even murder, have occurred; and that some few of the abolitionists have been striving to produce non-fellowship, division, &c., between northern and southern Christians; but we said the number was small,—we might have added that they belong to a school, with which evangelical Christians of all denominations, have no sympathy. William Lloyd Garrison has been, and is now, for aught we know to the contrary, their leader. There is, also, another class of abolitionists, as our friend of the Recorder is well aware, who carry their principles to the polls, and are

known as the "Liberty Party." It is with neither of these, nor indeed with any other class of abolitionists, that we, as editor of this paper, have anything to do. We are determined to think and act for ourselves, and leave others to enjoy the same privilege. We do not feel ourselves in any way responsible for what has transpired in the discussion of the abolition question,—if that term suits our friend better than any other; but we feel sure if the men who have been mobbed, murdered, &c., had been permitted to enjoy those rights which the law allows them, nothing of the kind would ever have occurred. But enough of this for the present.

(3) Certainly not. We have no desire to make either a round, or a hard assertion, unless we can sustain it, either by reason, or facts. Our first answer, then, is—Because the question of emancipation had scarcely been agitated by the community, until within the period named. Of course where there were no abolition sentiments, there could be no opposition to those sentiments. But does the Recorder believe, because there was no opposition to slavery till within the last fifteen years, it is therefore of divine origin? Take the temperance question for an example. Before cold water societies were known, there was no opposition to temperance; but no sooner had the temperance movement made itself fairly visible, than opposition began to manifest itself, self in the shape of mobs, divisions in churches, &c., and we remember well, that our wholesale and retail rum-sellers established a paper in this city for the express purpose of advocating moderate drinking, which for a year or more operated greatly to the disadvantage of temperance. These men would not do so now; and we are happy to state that the able editor of that paper is now President of the Connecticut Washington Total Abstinence Society. But will the editor of the Recorder maintain that because there was no opposition to temperance,—because priests and people alike were in the habit of drinking intoxicating liquors from a period of time to "which the memory of man runneth not to the contrary," that the practice was right?

Again: take the case of the Jews as another illustration of this principle. Polygamy was tolerated among that people to a general extent, and the practice of "putting away" a wife by simply writing her a bill of divorce, was in full force in the days of our Saviour. Matters had moved along well enough up to his time, as far as opposition to the custom in the shape of mobs and riots was concerned; but he informed them, very much to their astonishment, no doubt, that the law which they supposed to be of divine origin, was merely suffered by Moses on account of the hardness of their hearts; and that whoever put away his wife, save for the cause of fornication, and married another, was guilty of adultery. But upon the Recorder's principle of reasoning, the practice must have been right, because there was no opposition to it, from the time the law was promulgated, till the Saviour himself came to the earth. The most hardened and abominable sinner will not oppose the preaching of the gospel, so long as his sins are not disturbed; but let the preaching come home direct to his conscience, and opposition arises at once. The preaching of the Apostle Paul to his own countrymen is a good illustration of this fact. We might go on and multiply examples almost ad infinitum, but we think the above are sufficient; and we cannot forbear expressing our surprise, that a man with the acknowledged talents of Dr. Meredith, should think of using such an argument in defence of slavery.

(4) Here the editor is guilty of running into the same error, against which he was so careful to guard us in the preceding paragraph, viz: of offering "a round, hard assertion," instead of being very nice and precise in his answer, which for our purpose is not sufficient. The question which he here asks us, has been repeatedly answered, and we have been unable to find light enough in the South to convince us that the Bible admits of slavery in any form whatever. Our friend of the Recorder should have shown the affirmative of this question to be true, instead of throwing the burden of the proof on us, by making us prove a negative. He will recollect that it was light from the South that we called for, and which we stand pledged to publish in our paper as fast as it is furnished through the columns of the Recorder. Let the editor come square up to the mark then, and give us the Bible argument in favor of slavery, and we will try to answer him as well as we can, notwithstanding he will have a decided advantage over us, inasmuch as he is an able and talented minister of the gospel, while his opponent is but a humble printer.

(5) Here we are happy to find that we are at last, agreed. The Recorder admits that slavery is a curse, which we believe as heartily as he does. We believe with him, too, "that the disposition of this curse belongs to the states where it exists;" and so does the public, almost universally. But while we at the North believe that the disposal of this curse is vested in the states where it exists, we will think, and claim we have a perfect right, to discuss the question, and canvass its merits. Indeed it would be the very lowest form of slavery to allow one section of the Union to hold slaves and maintain their right to do so, by discussion or otherwise, as they may deem most proper, and at the same time to compel the other section to remain silent on the subject. There is another sense, also, in which the North believes she has a right to discuss this question, and this is, on the principle of Christian admonition. The Baptists of the North, for instance, believe they have a right to admonish their brethren of the South for the sin of slaveholding, and exhort them to put away the evil from among them. We cannot forbear noticing here the discrepancy in our courteous friend's "Remarks." He maintains on one breath that the Bible allows of slavery, and in the next he denounces it as a curse;—one or the other of which we think he will allow, upon reflection, cannot be true.

(6) We might go into a long argument here, and show that wherever emancipation has occurred, it has been followed with the most salutary results; the only valid argument we ever heard urged was, that some of the negroes were apt to be lazy, and would refuse to work after having been made free. But admitting this objection to be true, it cannot be used as an argument against emancipation; for the evils of slavery, the supporters of it, the being judges, are of so much greater magnitude, that this excuse shrinks into insignificance when compared with them. We refer the editor to the different works that have been published on this point, for a satisfactory answer to this question. He admits it may be safe, and we would suggest the propriety of his testing the experiment, that we may know it by actual experience.

(7) If they are to become no worse off than the free negroes at the North, we advise the abolition of slavery without delay; for the condition of our free blacks is no way superior to what the slave can ever arrive at, that we can not forbear urging the measure upon our friends at the South. Here the blacks are rapidly improving their condition,—many of them are the owners of one or more houses. They have two very convenient houses of worship, and a school of their own in the little city of Hartford, whose population does not exceed 10,000. We believe, however, that the blacks in the southern states would be in a short time, much better off than those of the north, in a southern climate being decidedly more favorable to the African race, than the cold climate of the north. See

few of them might become "believers that the great mass of were to be rewarded for their work, and would become as a free negroes at the North."

(8) The answer to this question of the Bible argument in favor of that slavery is of divine origin, the Recorder is right, and that on the Scriptures of the Old looks strange, however, that signers of that instrument, who or quite all of them, slaveholders such a libel on the scriptures' merits.

(9) Here again, we find we are at issue. The editor of the Recorder slavery will come to an end, and it is accomplished, the better. —I cannot be written upon its part. It must die! It may but it cannot survive the strong influence is everywhere setting, increasing as it progresses. We influence the desired object is to sincerely believe when it is done redound to God, as much as the from Egyptian slavery did. Let we shall never trouble ourselves ences which have been instrumental.

(10) If the law allows the property in alcohol, or in other we then maintain he has a right tion is a good one, and we are wing it with slavery. In North law allows the sale of alcohol at law, we maintain that have n than by striving to convince its The dealers in the articles above right to continue their traffic unia repealed; but this in no way of the case. We contend, althou that it is morally wrong to traffi ther. Are we right, or wrong? We shall wait till we hear fr pursue the subject farther. For his ousing our remarks, he deserves orable and high-minded man at most editors in that part of the ferent. They have not only seen against every thing of the kind, but and stigmatized the friends of en as a set of fanatics. There can interchange of opinion, and as long of the Recorder will continue to c gested thoughts into his paper, we vor by copying his arguments, how swerable they may be, into ours. We shall wait till we hear fr have no reason to think that the a different motive.

A Minister's Testimony.

The following is extracted from F. Caldwell, published in the 27th ult. It is a plain statement, understood by every one who be seem to do.) that a minister of the at command. It will be seen, that minister may have to spare, so long days in a week, and twenty-four must be abundantly occupied.

"Time is to the minister as pling to do with it. He has to ex examine his heart, to read the Bible to pray in secret. This requires the his family, provide for their wants, the knowledge of God, conduct his and say those attentions to his household order and happiness, and this to replenish his mind with knowled tained sound and enlarged views of acquainted with the various forms of sary for him to keep himself info knowledge made by other men—the —the influence of these upon the world—the movements among the communities adverse to the truth, as it is always changing its form, other advocates of truth meet it, know the history of the past, but the world, that he may meet the exigence this purpose he must read and think closely—and this requires time."

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For the Secretary.

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We have no desire to make either an assertion, unless we can sustain it, either by our own reasoning, or by the reasoning of others. Our first answer, then, is, "Because manumission had scarcely been agitated by any other class of abolitionists, that we are to be compared. We are not to be compared with any other class of abolitionists, that we are to be compared."

Polygamy was tolerated among the people, and the practice of "putting away" writing her a bill of divorce, was in days of our Saviour. Matters had moved up to his time, as far as opposition to the shape of mobs and riots was concerned; then, very much to their astonishment, no law which they supposed to be of divine origin, and which Moses on account of their hearts, and that whosoever put away for the cause of fornication, and married an adulteress, but upon the Recorder's reasoning, the practice must have been right, as there was no opposition to it, from the time of the Saviour himself corrected most hardened and obdurate sinners by preaching the gospel, so long as his own conduct; but let the preaching come home to the people, and opposition arises at once.

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"Time is to the minister as property. He has every thing to do with it. He has to cultivate his own piety, to examine his heart, to read the Bible for his own profit, and to pray in secret. This requires time. He has to care for his family, provide for their wants, instruct his children in the knowledge of God, conduct the devotions of the family and pay those attentions to his house that are essential to its order and happiness, and this requires time. He has to replenish his mind with knowledge, even after he has obtained sound and enlarged views of truth, and become acquainted with the various forms of error. It is still necessary for him to keep himself informed of the advances in knowledge made by other men—the discoveries of science—the influence of these upon truth—the history of the world—the movements among nations—the designs of communities adverse to the truth—the new phases of error, as it is always changing its form—the manner in which other advocates of truth meet it. He ought not only to know the history of the past, but the present position of the world, that he may meet the exigencies of the times. For this purpose he must read and think—read largely and think closely—and this requires time. He must be acquainted with the spiritual condition of his own people, that he may exhort, reprove, comfort and feed them. For this purpose, he must visit them, and this requires time. He has to preach twice or thrice on the Sabbath, once during the week, exhort in conference meetings, and address the various societies connected with his church, &c. &c. This he cannot do to advantage without time for preparation. He has to attend ordinations, dedications, recognitions, associations, conventions, ministers' meetings—to write articles, deliver addresses, preach sermons and travel distances. All this requires time. He has to visit the sick, bury the dead, console the mourning, go after the wandering, mediate between the offended and offending, direct the inquirer, and thus watch over the flock of God. Besides this, from among the ministry must be furnished those works that expose error, defend truth, discover the workings of sin, portray the beauty of holiness, and furnish sound instruction for the youth in the Sabbath school. He has to prepare for the ministry, and the church at large; and how can this be done without the right improvement of time?"

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few of them might become "lazy" and "ragged," but we believe that the great mass of them, when they found they were to be rewarded for their labor, would be as willing to work, and would become as active and industrious as the free negroes at the North.

(8) The answer to this question will come under the head of the Bible argument in favor of slavery. If he can prove that slavery is of divine origin, then we are ready to admit the Recorder is right, and that our Bill of Rights is a libel on the Scriptures of the Old and New Testaments. It looks strange, however, that a body of such men as the signers of that instrument, who were at that time, nearly or quite all of them, slaveholders, should have perpetrated such a libel on the scriptures of the Old and New Testaments.

(9) Here again, we find we are agreed on the main point at issue. The editor of the Recorder sincerely trusts that slavery will come to an end. So do we; and the sooner it is accomplished, the better. It is a doomed Institution, and it is written upon its walls, for its glory has departed. It must die! It may undergo a lingering death but it cannot survive the strong current of popular opinion which is everywhere setting against it, and is continually increasing as it progresses. We care not through whose influence the desired object is to be attained, but we most sincerely believe when it is done, that the glory of it will redound to God, as much as the delivery of the Israelites from Egyptian slavery did. Let it come, we repeat, and we shall never trouble ourselves about the particular influences which have been instrumental in bringing it about.

(10) If the law allows the grog-seller the right to hold property in alcohol, or in other words, allows him to buy it, then we maintain he has a right to sell it. The illustration is a good one, and we are willing to test it by comparing it with slavery. In North Carolina, for instance, the law allows the sale of alcohol and black men. With this law, we maintain that we have no right to interfere, further than by striving to convince its friends that it is unjust. The dealers in the articles above specified, have a perfect right to continue their traffic until the law which allows it, is repealed; but this in no way affects the moral bearings of the case. We contend, although it may be legally right, that it is morally wrong to traffic in alcohol, or slaves either. Are we right, or wrong, in our opinion. Let us have a little more light on this point.

We shall wait till we hear from our friend, before we pursue the subject further. For his manly courtesy in publishing our remarks, he deserves the thanks of every honorable and high-minded man at the South. The course of most editors in that part of the country has been very different. They have not only seen fit to close their columns against every thing of the kind, but they have gone further, and stigmatized the friends of emancipation at the North, as a set of fanatics. There can be nothing lost by a free interchange of opinion, and as long as our respected friend of the Recorder will continue to copy our crude and undigested thoughts into his paper, we will reciprocate the favor by copying his arguments, however forcible and unanswerable they may be, into ours. We have no other desire than the promotion of the truth in this matter, and we have no reason to think that the Recorder is governed by a different motive.

A Minister's Time.

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TOTAL ABSTINENCE PLEDGE.—We have received a copy of a new and beautiful Total Abstinence Pledge, which surpasses anything of the kind we have seen. It is ornamented with a neat wood cut, representing a Washingtonian at a well, drinking from the bucket, with these words for a motto: "Be thou faithful unto death." Mr. Arlow Collins, President of the Washington T. A. Society, has them for sale, by the dozen or hundred, at his room, No. 3 Asylum street.

We are happy to learn, also, that the Washington Total Abstinence Society of this city, is in a flourishing condition,—never more so than at the present time,—peace and harmony prevails, and their watchword is—*onward*. "Eternal vigilance," say the Washingtonians of Hartford, "is the price of our liberty."

REV. DR. HAWES.—We learn from the Daily Courant, that letters have been received in this city from Dr. Hawes, announcing his safe arrival in Smyrna, about the 1st of December. On the 17th of November he left the vessel in which he sailed from Boston, at Malta, and from thence took passage for Athens, where he spent a few days, and then proceeded to Smyrna.

The Editor of the Church Chronicle will please have the goodness to send us a paper that we can read. For some cause or other, his paper has come to us for a few weeks past, with the editorials printed, without being "rolled," thereby rendering them illegible. We don't like to be deprived the privilege of reading his interesting sheet.

Ordination.

Bro. E. T. Hiscow was ordained to the work of the Gospel ministry in the 3d Baptist Church of North Stonington, Ct., on Thursday the 19th.

The Council consisted of a delegation from the first and second Churches North Stonington, Stonington Bro's, Westerly, R. L. Preston City, and 2d Church, New London; select scriptures read by Bro. Charles Randall; introductory prayer by Bro. Erasmus Denison; sermon by Bro. John Blain; ordaining prayer by Bro. H. R. Knapp; charge to the candidate by Bro. T. Wakefield; hand of fellowship by Bro. A. G. Palmer; concluding prayer by Bro. C. Randall; hymn by Bro. E. T. Hiscow.

E. DENISON, Moderator of Council.

[Reflector please copy.]

John C. Wells, first door north of the Centre Church, is Agent for The Mother's Magazine, a popular monthly Journal for Mother, conducted by Mrs. A. G. Whitley and Rev. D. Mead.

To CORRESPONDENTS.—We are under the necessity of deferring several communications, notices of Association, and Convention Minutes, &c. till next week; the crowded state of our columns utterly forbidding their insertion in the present number.

MODERN SCHOOL GEOGRAPHY, accompanied by an ATLAS, PHYSICAL AND POLITICAL. By WM. C. WOODBRIDGE, member of the Geographical Societies of Paris, Frankfurt and Berlin. Hartford, Belpack & Hamersley, 1844.

The name of Mr. Woodbridge is familiar to the public, as the author of the first Geography on the principle which has since come into universal use, not only in the schools of our own country, but also in several nations in Europe, viz: of *comparison and classification* by the aid of maps. It is some twenty years, or more, since the first edition of Woodbridge's Geography and Atlas was published, and so obviously apparent were the advantages of his method of teaching Geography, that the system was immediately adopted; or, to use a softer expression, his principle was pirated by others, and the result was, that some six or seven different Geographies, on the plan of Woodbridge's have made their appearance, and have been adopted to a greater or less extent in the schools. The absence of Mr. Woodbridge, in Europe, for a number of years, prevented him from giving any attention to his Geography at home; and the consequence has been, that others have taken the place which rightfully belongs to him. We are happy to find, however, that after his long absence, he has returned to his native country, and with all the advantages which twenty years experience has given him in various parts of the world, has again turned his attention to the science of Geography at home. The work before us possesses too many advantages over the Geographies now in use, to be specified particularly in this brief notice. The most decided improvement, perhaps, is his method of giving the pupil correct ideas of things. In order to do this, the Atlas is furnished with *two sets of Maps*, the one Physical, and the other Political. The first is designed to give clear conceptions of the earth as it came from the hands of the Creator; which by a happy method, peculiar to Mr. Woodbridge, he has most admirably succeeded. The heights of mountains, depth, length and size of rivers, and lakes, are explained in a manner so simple, that the young beginner cannot fail at once to understand it. The Political maps are made with reference to the condition of the world down to the latest possible period of time, and embrace a much more concise, and complete picture of it, than any work of a similar kind, with which we are acquainted. We might go on and particularize the numerous advantages which this work possesses over any other of the kind, but the length of this notice admonishes us to stop, with simply expressing the hope that it may be adopted by the schools universally.

"GREEN BANNER."—A Catholic paper, with this title, made its appearance in this city last week. It is devoted to the cause of Irish Repeal, and the interests of the Catholic church.

Selected Summary.

A Righteous Verdict.—Amelia Norman.

Our readers will remember that this young woman attempted, some weeks since, to kill the villain who had seduced and then abandoned her. As he was about entering the Astor House, she struck a knife into his breast, inflicting a severe, but not dangerous wound. She was immediately taken into custody, and was last week tried for the offence; and after a full and searching investigation of the whole affair, the jury returned a verdict of Not Guilty. They were absent from the Court Room but eight minutes, and when the verdict was announced, it was received with the most tumultuous applause. We confess we rejoice in this verdict. If law-makers will refuse to punish the heartless seducer for his villainy, it matters little how soon the principle is established, that to shoot him down in the streets, or to stab him to the heart is no crime. Every generous heart revolts at the idea that the seducer should walk abroad unscathed, while the victim of his hellish lust is cast out from society, a branded thing, to choose between a lingering death of starvation and a wretched life sustained by the wages of iniquity.

Amelia Norman was innocent and happy until Ballard won her affections and triumphed in her ruin—and when he at length abandoned her, and to her earnest importunities that he would provide some means for her support, insultingly told her to support herself as other prostitutes did, despair seized upon her soul, and in the darkness that ensued, she struck at her destroyer's life. Had the blow been sure and fatal, who could say that the crime of Amelia Norman was so atrocious as that of her seducer? Rather, who would not have considered the enormity of the one

a sufficient cause for the commission of the other? That it is so we do not say, but we cannot find it in our heart to condemn, with much severity, the wretched girl for attempting thus to redress her wrongs. We rejoice in her acquittal, and we believe the verdict of the jury righteous one, which their own conscience will approve and the community sustain.

A number of excellent ladies, true to the generous impulses of woman's better nature, stood by the wretched girl through all her trial, employed the ablest counsel in her behalf, and cheered her with their sympathy. Heaven bless them for their kindness! It is said that Lydia M. Child, the goodness of whose heart exceeds, if possible, the beauty of her mind, will take Amelia into her family, and treat her, in every respect, as one of its inmates. God reward her for this! The poor girl will be saved, and be taught, by kindness, to shun the ruin which seemed ready to engulf her, and live, henceforth, an innocent and useful life. This is certainly better, and more in accordance with justice and humanity, than to send her to the Penitentiary, to return by and by, a hardened criminal, reckless of law and public sentiment, and prepared to break away from all restraint, and plunge still deeper into crime. It is wise to receive the penitent with kindness, and by true respect, teach her to respect herself—*but, alas!* how seldom is this done! We commend the example of Mrs. Child to others of her sex, as a beautiful illustration of that charity which is greater than hope or faith—which suffereth long and is kind—which beareth all things, believeth all things, hopeth all things, endureth all things.—*Christian Freeman.*

A CONSEQUENCE OF VIOLATING GIRARD'S WILL.—Francis S. Rowland died at Pittsburgh on Monday last. He left a large sum—some say \$60,000—for endowing a hospital in Paris, a bequest which would have been used for some charitable purpose in this country, had not Philadelphia used Girard's Trust contrary to his direction.—*Harrisburg Union.*

UNIVERSALISM AT A DISCOUNT.—A volume of poetry, by a lady lately deceased, has recently been published, and as the author was well known as a decided Universalist, and also known to have written much Universalist poetry, it was expected that the volume would be a vehicle in which the peculiar views of the writer would be suitably inculcated and widely disseminated. In the "Christian Messenger," a writer complains bitterly that the Editor has omitted all every thing that savors of Universalism, so that the volume might have been written by any body else as well as by one of their denomination.

It comes out however that the book was published to set the profits to be devoted to the child of the author, and the Editor thought (very wisely) that if the book had Universalism in it, people would not buy it, and so the peculiar character of the work was expunged.

This circumstance shows the popularity of Universalism in the estimation of its own professors.—*New York Observer.*

Miss Graham, of Pittsburgh, has obtained a verdict of \$950, of a Mr. Hay, for breach of promise and seduction.

FIRE.—A building called the Shamrock House, in that part of the city of Rochester known as Dublin, and occupied by Christopher Mitchell as a grocery and tavern, was destroyed by fire on the morning of the 23d ult. Loss \$2000, which is covered by insurance.

GROWTH OF CINCINNATI.—We learn by a table published in the Cincinnati Gazette, that 3,067 buildings have been erected in that city during the last four years as follows: 1840, 406; 1841, 806; 1842, 852, and 1843, 1003.

MURDER.—A slip from the Norfolk Herald states that a man named Samuel Currier was found dead in a lumber shed in that town with his skull fractured. He was Master of the schr. St. Thomas, of Boston, and belonged to Newburyport. An examination before the Mayor gave some hope that the perpetrators would be discovered. From the evidence it appeared that he was last seen in very bad company.

A correspondent of the Commercial Advertiser writing from Constantinople, says:

"The Rev. Dr. Wolf is here, on his way to Bokhara in search of the English officers supposed to be there in slavery. He leaves in a few days for Persia, via Trebizond. He has heard from Bokhara merchants that the officers, Col. Stoddard and Captain Conolly are alive and in slavery, and that they have been sold to the Sultan. Dr. Wolf goes in the character of a missionary, deputed by the Sultan to convert the infidels to any price. He has already been at Bokhara, some years ago, and is acquainted with the Khan and several of his officers. He has a favorable opinion of the inhabitants, and is sanguine in his expectations of success. Besides being well acquainted with the Persian language, which is theirs, his extensive knowledge of their customs, and experience as a traveler qualify him for the arduous undertaking. He leaves in a few days, and will not reach Bokhara for three months, over a cold and comfortless country."

A person speaking to a very deaf man, and getting angry at his not catching his meaning, said, "Why it is as plain as A B C." "That may be sir," replied the poor man, "but I am DE F."

A young woman named Scott was terribly burned at Stonington, on Monday, by her clothes taking fire. She is not expected to recover.

DEATH OF AN EX-KING.—Wm. Frederick, Count of Nassau, ex-King of Holland, died at his palace in Berlin, on the 12th of December, of an apoplectic fit. He abdicated the throne of the Netherlands in 1840, and was a man of whom he was enamored—laws of the country preventing him from doing so while occupying the throne.

GREAT HAIL OF STOLEN GOODS.—Sheriff Kellogg and his deputies, Messrs. Perine and Johnson, of Utica, N. Y. and Lent of Vienna, succeeded on Thursday, 13th ult. in making a seizure of stolen property, amounting to some six or seven hundred dollars, and in securing seven of the individuals supposed to have been engaged in stealing the same. The arrests were made in the town of Ansonville, at four different houses at the same time.

The names of the persons taken are Samuel Eaton, and Chylor, Nicholas, John, Timothy and George Armstrong.

The last five are, we understand, brothers. George, who is a man of some property was not arrested till he appeared at the examination yesterday afternoon. The goods were found at the houses of Timothy and George Armstrong, Leonard Eaton, and of a widow Campbell. They consist of a great variety of silks, cloths, clothing, boots, &c. and a large portion of them have already been identified by our merchants, among whom are A. L. Wells, A. Hanna & Co., Manchester, Finny & Co., Brentnall & McClelland, Kellogg & Rockwell, G. Tracy, L. Tiffany, S. B. Gaston, &c.—*Boston paper.*

RESIGNATION OF MR. CHOSTE.—It is now confidently reported in this city, upon the authority of letters received from the Hon. Rufus Choste, Senator in Congress from this State, that he will, ere long, resign his seat in the Senate—the resignation to take effect on the first day of March next.—*Boston Atlas.*

The Steamer Princes struck a snag and sunk in the Mississippi, near New Orleans. She will probably be raised again.

DEATH OF HON. EDWARD KAVANAGH.—Died, at his residence in New Castle, Hon. Edward Kavanagh, on Sunday evening, 21st inst., at 10 o'clock, P. M. aged 48 years.

Mr. Kavanagh was born at New Castle, April 27, 1795. Consequently he was 48 years old, on the 27th of April last.

We mourn the loss of a Christian, and a wise and good man.—*Portland Argus.*

From the Journal of Commerce.

We have been favored by Capt. Richardson, of the American Seamen's Friend Society, with Sandwich Island papers to Oct. 28th, being about two months later than our previous advices.

The U. S. ship Erie arrived at Honolulu, Sept. 11th, 31 days from Callao. George Brown, U. S. Commissioner for the Sandwich Islands, had arrived at Oahu, and sailed thence on the 26th of Oct., in the U. S. ship Cyane, for the island of Maui, to meet the Sandwich Island government.

Mr. Hooper, Acting Consul of the United States at the Sandwich Islands, sailed, near the end of October last, that there had touched at the Islands within the previous nine months, upwards of 60,000 tons of American shipping, which were valued, including their cargoes, at about \$7,500,000.

In the bark Diamond, from the Columbia river, arrived at the Sandwich Islands in October last, Rev. Messrs. Frost and Lee, and Dr. Babcock, with their wives and five children. These persons are connected with the Oregon Methodist mission. Also arrived in the Diamond, Dr. Sandells, Mr. Teal, and Mr. Tucomb, from California and Mexico.

Rev. Mr. Leslie, of the Oregon Methodist Mission, who had two daughters drowned in Columbia river last February, by the upsetting of a boat, (one of them the wife of the Rev. Mr. Rogers, of the same mission, who was himself drowned at the same time), has lost another daughter—Miss Sarah Leslie, aged sixteen years, at the Sandwich Islands. She died at Honolulu, on the 11th of September last.

LOSS OF AMERICAN BARK PEARL.—Honolulu, Oct. 28.—The whaling bark Pearl, Capt. Banks, was lost in a gale of wind, on the "Japan Ground," Aug. 11. She had been nine months out, and obtained 175 barrels of sperm oil. Some of this oil has been taken from the wreck by the Champion and Nassau. The vessel was wrecked about day light.

All hands told, there were twenty-three persons on board. Of these, six were crew, viz: Philip H. Allen, Cooper, N. Bedford; Abraham Hays, boat-steerer, New York city; Richard Parks, cook, Philadelphia; John McGinness, seaman, Kingston, N. Y.; John Frederickson, seaman, Long Island; Wm. Johnson, seaman, Huddersfield, England. Johnson was drowned in the fore-castle, and the others were washed overboard.

The survivors remained four days upon the wreck, when they were taken off by the whale ship Champion, Pease, Old Town. Since that time, a part have been taken from the Champion by the Nassau. Three of the crew have again changed ships, and have been brought to the islands, from whom these particulars have been obtained.

HAVANA.—Reports of the 10th inst. received at Havana, announce the death of Don Jose Augustus Goyenache, an honorary magistrate of the Audience and a lover and patron of the sciences.

The happiest consequences have resulted from the order exempting vessels loading with the products of the Island of Cuba from tonnage and other duties. In particular, an immense increase of molasses for export has been registered at the Custom House.

The Havana papers are republishing Dr. Anthon's lectures on Greek literature.

Accounts from Puerto Principe, from St. Thomas, &c. represent the drought to be excessive.

Marriages.

In Windsor, 16th inst., by Rev. S. D. Jewett, John W. Dunlap, of South Hadley, Mass., and Rhoda B., daughter of Den. Roger Phelps, of the former place.

In Killingly, 1st ult., by Rev. N. Branch, Mr. John D. Rood and Miss Rebecca Brown, both of Killingly.

Deaths.

In this city, 25th inst., Sarah B., aged 20, wife of Mr. J. B. Flagg.

In this city, 25th inst., Ellen Cornelia, only child of Newton and Harriet Atherton, aged 2 years and 9 months.

In Wethersfield, 20th inst., Mrs. Eunice Deming, wife of Mr. Chauncey W. Deming, aged 53.

In Suffield, 24th inst., Wm. Gay, Esq., aged 76.

In Portland, 18th inst., Capt. Michael Stewart, aged 84 years.

In Berlin, 6th inst., Justus Bulkley, Esq., aged 48, of the late firm of J. & W. Bulkley.

In Granby, 21st ult., of croup, Amanda Louisa, aged 2 years and 10 months, daughter of George and Mahala Spring.

Receipts for the week ending Jan. 31.

Gambel Fuller, 1 50; Joseph Todd, 1 50; Edwin Beaman, 1 50; Caleb Chase, 4 00; Ambrose Day, 1 75; G. Mitchell, Esq., 10 00; Mrs. L. B. Childs, 2 00; M. Butler, 1 75; Rev. N. Branch, 2 00; S. Boyd, 2 00.

NOTICE.—The Ministers' and Brethren's Conference of Litchfield and Berkshire Counties will meet at Mechanicville, Sandfield, on Tuesday, the 13th of February next, at 1 o'clock, P. M.

Essays for the meeting.—Can Christians live from day to day, free from the power of Sin?—with the history of the causes of the low state of the churches, and the best means to remove them? Br. Doty. How can pastors best assist each other? Br. Hubbard. The two witnesses; Br. Tobey. Exposition, Rom. xiv. 5-6; Br. Benedict. Br. Hubbard to preach, Br. Benedict his alternate.

NOTICE.—The Fairfield County Conference of Baptist Bishops and Elders will be held with Bishop Woolsey in Norwalk, commencing Tuesday, Feb. 13th, at 1 o'clock, P. M. Bishop Parker, preacher—Bishop Smith, alternate. Weston, Jan. 27, 1844. A. GREORY, Sec.

NOTICE.—The next meeting of the Ministerial Conference of the Ashford Baptist Association will be held with Br. Isaac Woodbury, at West Woodstock, on the 2d Tuesday (13th day) of February, 1844, at 10 o'clock, A. M. Willington, Jan. 22. E. CUSHMAN, Sec.

NOTICE.—The next session of the Ministers' Meeting of Hampshire County, Mass., will be held at the house of Br. Ambrose Day, in Westfield, on Tuesday, Feb. 6, at 1 o'clock, P. M. Wm. L. BROWN, Sec'y.

Connecticut Literary Institution.—The Winter Term of the Conn. Literary Institution at Suffield, will commence on Thursday, Nov. 30th. This Institution affords the facilities for a thorough education in the common and higher branches of English studies, and in the Languages so far as necessary for the admission to College, or in a course extended according to the wishes of the student. During the next term, particular attention will be given to such as wish to prepare for teaching. Tuition in English, \$4—Languages, \$5. Board in commons at least, varying at different terms from \$2 to \$14. Suffield, Nov. 17, 1843. D. IVES, Secretary.

The Public Examination at the close of the Winter Term will occur on Tuesday, the 13th day of February next, commencing at 9 o'clock, A. M.

On the same day, at 1 o'clock, P. M., there will be a meeting of the Board of Trustees.

The Spring Term will commence on Wednesday, February 21st. D. Ives, Sec.

JUST RECEIVED AND FOR SALE BY GURDON ROBINSON.—REMARKS ON THE BOOK OF DANIEL, in regard to the Four Kingdoms, especially the fourth; the 2300 Days; the Seventy Weeks; and the events predicted in the last three chapters. By Irah Chase, D. D., Professor of Ecclesiastical History in the "New-England Theological Institute," Boston: published by Gould, Kendall & Lincoln, 59 Wash. street. 1844. Price, 25 cts.

This work appeared first in the "Christian Review," for March, 1842; and now enlarged, it is presented to the public in a neat 18mo. form of 84 pages, at a price within the reach of all. Those who desire to see, and examine the best thoughts of one whose situation is favorable to a lucid exhibition of the truth, on this much controverted portion of Scripture, may conveniently avail themselves of the opportunity presented.

Hartford, Jan. 26, 1844. 46

DISSOLUTION.

THE Co-partnership heretofore existing under the name and firm of J. W. DIMOCK & CO., is by mutual consent this day dissolved. All persons having unsettled accounts with said firm, are requested to make immediate payment to either of the partners of the late concern.

J. W. DIMOCK. SILAS CHAPMAN.

Hartford

Poetry.

From Bentley's Miscellany.

Song of the Old Bell.

For full five hundred years I've swung
In my gray old turret high,
And many a different theme I've sung
As the time went stealing by:
I've pealed the chant of a wedding morn;
Ere night I've sadly tolled,
To say that the bride was coming, love-lorn,
To sleep in the churchyard mold!

Ding-dong,
My careless song,
Merry or sad,
But neither long!

For full five hundred years I've swung
In my ancient turret high,
And many a different theme I've sung
As the time went stealing by:
I've welcomed the joy of a country's pride,
For a victory far off won,
Then changed to grief for the brave that died
Ere my mirth had well begun!

Ding-dong,
My careless song;
Merry or sad,
But neither long!

Full five hundred years I've swung
In my breezy turret high,
And many a different theme I've sung
As the time went stealing by:
I've chimed the dirge of a nation's grief
On the death of a dear loved king,
Then merrily rang for the next young chief;
As tolled, I can weep or sing!

Ding-dong,
My careless song,
Merry or sad,
But neither long!

For full five hundred years I've swung,
In my crumbling turret high;
'Tis time my own death song were sung,
And with truth before I die!
I never could love the themes they gave
My tyrannized tongue to tell;
One moment for cradle, the next grave—
They have worn out the old church bell!

Ding-dong,
My changeful song;
Farewell now,
And farewell long!

Miscellaneous.

The Mormons and their Prophet—Legislation at Nauvoo—The Temple.

NEAR THE TEMPLE OF NAUVOO, JAN. 10, 1844.

To the Editor of the Tribune:

I take my pen to-day to give you some account of the Mormons and their Prophet—about whom much is said abroad, and but little known.

No one, acquainted with this section of country, since 1837, can realize the extent to which its prosperity has been impeded, by the settlement of the Mormons amongst us, on leaving the scenes of their difficulties in Missouri. That section of country embracing an extent of fifty miles, having the Des Moines Rapids and the City of Nauvoo for its centre, possesses natural advantages, in my opinion, not equalled by any other of similar extent in the Mississippi Valley. At the date alluded to, this region was rapidly filling up with an enterprising, moral, and intelligent population; now, since the sojourn here of the ragsman-like imitator of Mahomet and his servile followers, an effectual stop has been put to emigration—excepting, indeed, such as is intended to swell the number of adherents to the fortunes of the Prophet. And it is not unreasonable that it should be so. It is not to be expected that peaceable and inoffensive citizens would desire for their neighbors a set of fanatics, whose fundamental doctrine is, that the Earth and its good things are theirs, and that they will shortly inherit them; many of whom are not willing to wait their appointed time, but proceed to take their portion from the Gentiles in advance.

I am far from casting reproach upon the whole body of the Mormon people. There are, doubtless, many exemplary and estimable citizens among them, whose chief aim is to live "righteously, soberly, and godly, in this present world." Their greatest failing is in that they are yielding too implicit obedience to the mandates of a most wicked and corrupt man. But after an intercourse of six or seven years with numbers of the sect, unwilling conviction has been forced upon me—that a large number of them are evil disposed men—men, who like their leaders, embraced Mormonism for the sake of more effectually preying upon their fellow men.

Of the Prophet himself, none who know him can respect him. They cannot respect him for his sincerity—for he CANNOT BE SINCERE; he cannot be the victim of his own delusion. They cannot esteem him for his piety—for he does not even profess to be pious—and he is notoriously the greatest blasphemer and railer in the country. They cannot respect him for his talents—for he has none. He is uneducated and ignorant—possessing no more of the qualifications for a great Reformer (as he professes to be) than can be found in fifty grog-shop loafers in your city. Let me assure you and your readers, that this man is much more indebted to circumstances for the unenviable position he occupies, than to any ability of his own.

He has obtained a strong ascendancy over a mass of mind—uneducated and vicious, as it undoubtedly is. For this, as I have said, he is indebted to circumstances—and by the force of circumstances alone he is able to maintain it. His own people do not love or respect him. Many are jealous of his power; and only submit to it because their present interest seems to require it. Even Sidney Rigdon, (who has been the main pillar of Mormonism, in its earlier days,) I am assured, is only waiting for a favorable opportunity to withdraw.

In Smith centres all power—spiritual and temporal. He is Prophet, Priest, President, (an officer in the Church,) General, Mayor of the City, and Landlord!

The organization of the City, under a Charter obtained from the Legislature of Illinois, is com-

plete. They have a City Council, whose acts are but the echo of the Prophet's will.

I send you two specimens of their legislation. Both are now in full force in the city.

"An extra Ordinance for the extra case of Joseph Smith and others."

[Preamble—recounting Smith's difficulties with Missouri.]

SEC. 1. Be it ordained by the City Council of the City of Nauvoo, according to the intent and meaning of the Charter for the "benefit and convenience" of Nauvoo, that hereafter, if any person or persons shall come with process, demand, or requisition, founded upon the aforesaid Missouri difficulties to arrest said Joseph Smith, he or they shall be subject to be arrested by any officer of the city with or without process, and tried by the Municipal Court upon testimony, and if found guilty, sentenced to imprisonment in the City Prison for life, which convict or convicts can only be pardoned by the Governor, with the consent of the Mayor of said City.

Passed Dec. 8, 1843.

JOSEPH SMITH, Mayor.

WILLARD RICHARDS, Recorder.

What beautiful legislation! The pardoning power taken from the Governor!—and life imprisonment under a city ordinance!! Here is another less dangerous one:

"An Ordinance for the Health and Convenience of Travelers and other persons."

SEC. 1. Be it ordained by the City Council of the City of Nauvoo, that the Mayor of the City be and is hereby authorized to sell or give spirits, of any quantity, as he in his wisdom shall judge to be for the health, comfort, or convenience, of such travellers or other persons, as shall visit his house from time to time.

Passed Dec. 12, 1843.

JOSEPH SMITH, Mayor.

WILLARD RICHARDS, Recorder.

The sole intent of this ordinance is to give to the "Mayor of the City"—Joseph Smith—who, it will be recollected is a tavern-keeper, a monopoly of retailing liquors "to travellers and others," without license!

Should the Temple ever be finished, on the plan originally contemplated, it will be the most magnificent building in the West. But it will not be finished! At the rate it has progressed, since its foundation stone was laid, it would require 20 years to complete it—and a sum of money not far short of half a million of dollars. I have good grounds for the opinion, that large sums, bestowed for that purpose, never have been, or will be, expended on that splendid monument of folly and wickedness. Yours,

'WESTWARD HO'

The Free Church in Scotland.

A London correspondent of the Journal of Commerce thus speaks of the reception given in England to the delegation of the Free Church in Scotland:

Some considerable sensation is felt at this time, in the religious world, by the announcement that about seventy of the seceding clergymen of the Presbyterian Church of Scotland are to be distributed throughout England, for the purpose of advocating the cause of The Free Church. These holy men, who are heavy pecuniary sufferers for conscience sake, bring to their aid much popularity, in the common acceptance of the term, most fervent zeal, great genius, extensive acquirements, and unconquerable industry. They have the advantage, also, of being marked men, forming a contingent from the body of persecuted Presbyterians, and on these grounds alone they will enlist and secure the sympathies of thousands, and tens of thousands, independent of that vast influence, which they must necessarily acquire, from their renown as theologians, and celebrity as eloquent exponents of the Christian Faith.—The Government organs in the press have met these Gospel teachers with sneers and sarcasm, ridiculing them as mendicant ministers, scoffing at them as pulpit invaders, vilifying their motives and scolding their pretensions. They are denied even a sphere of usefulness, rebuked for their resoluteness, and affectedly despised as vicious voluntaries. The conduct of the newspapers is but following in the wake of the Government—the latter having dismissed the clergy of the Free Church from all secular employments of honor or profit, which the Crown have at its disposal or control, and which are invariably vested in the minister of the day. This treatment has been accompanied, in several instances, with gross harshness, if not positive cruelty, on the part of Sir James Graham, the Secretary of the Home Department; and many extensive landholders, in Scotland, have acted in the same infamous spirit of bigotry and intolerance. But notwithstanding the contumelies of the press, the despotism of 'Aced Lords and titled tyrants,'—

the vindictive hostility of the recreant Whig Secretary,—though

'A belted Knight, and a' that,'—

the reckless severity of the Cabinet, as a body,—and the unenvied opposition of all wholesale defenders and upholders of Church Establishments, as part and parcel of the State,—these seventy missionaries will be cordially welcomed in England; they will be joyously received for their spirit of independence, listened to with rapture for their ennobling principles, followed with enthusiasm for their magnificent pulpit oratory, beloved for diffusing the Scriptures without the alloy of Royal sanction, cherished for pouring forth sacred truths with the vigorous honesty of single-mindedness, and venerated for all that can charm the sincere Christian, or secure the homage of independent man!

English Dictionaries.

Our Wisconsin correspondent, "Gaius," tells us an amusing story of an inquisitive lad in a Western Sunday School, which strikingly illustrates the influence of religious opinions upon the literature of a language. An inquisitive lad wanted an explanation of these words, "Repent and be baptized every one of you." He appeared to understand the first term tolerably well, but said he—"what is it to be baptized?" As an experiment he was referred to Walker's, Johnson's, and Webster's dictionaries, but they only said "to baptize" is "to christen;" and what does that mean again? "Find it and see," says the teacher. The boy does so, and learns that to christen

is "to baptize, to name." So the poor boy could get no other information from his Bible and dictionary than that he was to repent and be named.

The relation of this circumstance has induced us to look at the dictionaries referred to, and we find that not only these, both the large and small editions, but also Worcester's dictionary, define baptizo simply "to christen." Perhaps these lexicographers thought it would be unsafe to trust the common people with any more explicit intelligence on the import of this foreign term. Otherwise they would have defined it as the lexicons of Donagan, Grove, Leverett and others define "baptizo," the same word in the original Greek—"to dip, to plunge, to immerse, to wash." Our correspondent thinks we want an English Bible. If we were to employ the learned authors of these dictionaries to make us one, they would of course tell us, the people were christened of John in Jordan, confessing their sins;—Repent and be christened every one of you; &c.

This would be small improvement to the old translation. Happily for honest enquirers, the context and parallel passages render the meaning of the undefined term "baptizo" very clear, without the help of dictionaries.—Reflector.

Going to Parties or to Church.

MR. EDITOR.—We are a strange people! An invitation is received for Father, Mother, Daughters, &c. to a snug party. It is accepted. The day comes—the hour approaches—alas! alas!

'Ingens pluvia descendit, horridaque tempestas.' What is to be done—the mother's silk will be spoiled, and the daughter's hair disordered past endurance. A coach is hired, all is well; the expense is a trifle, and the disappointment could not be endured. Sunday morning comes—the bell from the sanctuary summons us to

"Welcome the day that God hath blest,
The type of heaven's eternal rest."

A slight rain is falling, and all around is wet and dreary. Father feels a disinclination to go out; mother has a slight cold, and daughters cannot show off their finery! A coach is so expensive too. The party is an attraction too strong to be resisted. The visit to the house of God is a secondary consideration! Take again the man alone: no matter how pitiless the storm; the snow may fall—the sleet may drive—the rain may pour down in all its force;—he is punctual to the hour at his place of business; distance, combined with other disagreeables, deters him not—he braves them all. How is it on the Holy Day that calls us to think of God and his mercies? A slight fall of rain, the mere apprehension of a storm, suffices to keep him from the house of God, and to make him disregard the things of eternity. There is—there can be no excuse, for this mode of procedure; it is a disgrace to our reasoning faculties, and places us before God in the attitude of contemners of his Holy Word.

John Adams and the Sabbath.

We gladly transfer to our columns the following fact, so highly creditable to a departed Patriot and Statesman. Most devoutly is it to be wished, that public men of the present day, would, in this respect, imitate his example.

A NOBLE EXAMPLE.

The elder John Adams, while President of the United States, as he was returning from the country to his family in Boston, was interrupted by a New England snow storm, which effectually blocked up his way. He was then at Andover, twenty miles from Boston, where his family, as he had learned, were waiting his arrival. Sabbath morning the roads became for the first time passable. On the question of going to Boston that day, it was the opinion of the clergymen of the place, that the circumstances of his detention, and the sickness of his family would justify his travelling on the Sabbath. His reply was, that the justifiable occasion in this case would not prevent the bad influence of his example on those who might see him travelling on the Sabbath, without knowing the cause. He therefore decided to wait till Monday. Have we Chief Magistrates now, who are as scrupulously careful to shun the appearance of evil?—Ex. paper.

A BEACON.—Keep the channel, cries the skillful navigator. Run between the beacons, cries the pilot. The harbor beacon stands upon a sand-bar, while the starboard beacon is planted on a rock. Either will wreck the ship, while the safe channel is mid-way between the two. Horrid delusion, misrule, and ignorant pretensions, have wrecked many a promising and prosperous religious body. Set a beacon there, as upon a dangerous sand-bar, forever to be avoided.—Others, who sailed gallantly for a season, have been dashed upon the sunken rock of formality, and cold human policy. Plant a beacon there, never to be removed. The true ship channel to heaven is the centre passage between the two.—To guide the affairs of the church at this age of agitation, requires the skill and wisdom of the best heads and purest hearts. The best illustration is found in the passage of a Steam-ship through Hurlgate, where it requires a skillful pilot; a vigilant eye, constantly on the lookout, and four true and experienced men at the wheel. Set the beacon; watch the beacon; keep the channel; avoid the breakers. Christian Her.

The Day of Rest.

Few blessings have been bestowed upon the race of man, more precious than the rest of the Sabbath. If we but rightly value it, we never should present our thanksgivings to God, without praising him for the appointment of this day.—We make a sad mistake, if we judge of the value of the Sabbath by the manner in which it is regarded in our fallen world. The greater part of mankind esteem nothing to be desirable that calls their attention to serious things, and especially to the concerns of the soul. They would rather pursue their giddy pleasures undisturbed, than to turn aside from them even for a single day to think of God, and heaven, and eternal life. But to one whose heart is right in the sight of God, the Sabbath is a day of inexpressible delight. Such a one longs to shut out the world from his thoughts—to take the Bible, and study it with diligence—to examine himself—to survey the past and the future—to contemplate the Divine perfections, and to attend on the appropriate duties of public and private worship.

Cruelties of Idolatry.

With Christians read the following account of an idolatrous custom in India, and then reflect on our obligations for the blessings of the gospel of Christ!—N. H. Bap. Reg.

The following account, by Mr. Huddleston, Director in India, is quoted in a debate on Idolatry in India, by Mr. Jackson:

"One Southoo brahmin died, when absent from his family. A fortnight after, his widow, Hoomulua, a girl of about 14 years of age proceeded to burn herself on the pile, being pressed by her near relations then at the village she resided in.—Her father, Pattan Tewerry, was in another part of the country. The preparatory rites completed, Hoomulua ascended the pile, which was fired by her uncle Sheolol. The agony was soon beyond endurance and she leaped from the flame; but seized by Sheolol, Bichook and others, she was taken up by the hands and feet and again thrown upon it; much burnt, and her clothes quite consumed, she again sprang from the pile, and running to a well hard by, she laid herself down in the water course, weeping most bitterly. Sheolol now took a sheet offered for the occasion by Roosa, and spreading it on the ground, desired her to seat herself upon it. 'No,' said she, 'you will again carry me to the fire, and I will not submit to this; I will quit the family, and live by beggary; anything if you will only have mercy on me.' Sheolol upon this, swore by the Ganges that if she would seat herself on the cloth, he would carry her to her home. She did so; they bound her up in it, sent for a bamboo, which was passed through the looms formed by tying it together, and carrying it thus to the pile, now fiercely burning, threw it bodily into the flames. The cloth was instantly consumed, and the wretched victim once more made an effort to save herself, when, at the instigation of the rest, the muskman Burachee approached near enough to reach her with his sword, and cutting her through the head, she fell back and was released from further trial by death.

THE CHRISTIAN'S DEATH.—What majesty is there in the Christian's death! What a glory in his hope! As the rivers roll smoothest the nearer they approach the ocean—as the rose smells the sweetest when dying—as the sun appears more glorious when setting—so it is with the Christian.—Buck.

VILLAINY AND VIRTUE.—Lacoin, among many good things, says truly that 'Villainy that is vigilant will be an over match for virtue, if she slumber on her post; and hence it is that a bad cause has often triumphed over a good one; for the partisans of the former, knowing that their cause will do nothing for them, have done every thing for their cause; where, as the friends of the latter are too apt to expect every thing from their cause, and nothing for themselves.'

The wealth of Gerrit Smith is said to be immense. He owns more than one million of acres of land in N. Y. State alone—and his annual land tax is over \$10,000.

Children's Corner.

Lost Nanny.

In the parish of Glencoe, in Scotland, there lived a poor man, who was servant to a farmer.—This man had a little daughter three years old, who, having followed the cart to a potato-field, was allowed to play about till evening, which was then very near. The child amused herself by pulling wild flowers, for it was in the month of October, when there were many flowers still to be found, and seeing, perhaps, at a distance, a few tufts of pretty heath, she strayed away, without being seen, to a moor near at hand. A moor is a desolate place covered with heath; and this was a very great and wide moor, spreading over some miles of ground.

When the men at work in the field were about to go home for the night, they looked for the little girl, and called here; but she was not to be seen anywhere, and did not answer. Though it was growing very dark, they began to look for her very earnestly, and the neighbors came to look for her too. It was in vain, and all went home at a late hour, but the little child's friends could not sleep, they were so unhappy about her. Early the next morning, they set out again to look for her, and the next two days they went on seeking, but still with little hope that they should find the child. She was lost on Wednesday evening, and it was not till ten o'clock on the Saturday morning after that she was found by her grandfather, lying upon a small heap of stones. The first night she was out, the air was cold and frosty; the next night it never stopped raining; and on the last night, the wind blew sharp from the east, and all that time the poor little girl had been by herself in the wild, without food or shelter.

Her grandfather knew all this, and when he lifted his little dear one in his arms, he thought he should find her stiff and dead. Only think of his joy when she opened her mild blue eyes, smiled in his face, and asked very gently, "Where is my father and mother?" It was too much for the old man; he said, "I tried to thank my Maker aloud, but words I had none; my hair, I am sure, stood up, and my heart was so sad at the time, that I sat myself down, with Nanny in my arms, and wept, and wept again, till the little thing asked what ailed me, and I was brought to myself by thinking I had become more of a child than she was."

But good care was taken of Nanny; she soon felt quite well again, and grew up a comfort to her parents.

Books for the Season.

Poets of Connecticut, by Rev. C. W. Everest; Pleasant Memories of Pleasant Lands, by Mrs. Sigourney. A great variety of Annuals, Keepsakes, and other books, great and small, suitable for the Season. Purchasers will please call and examine for themselves at No. 170 Main street, Hartford, Dec. 30, 1843. GURDON ROBINS.

Baptist Select Hymns.

This excellent selection of Hymns, occupying a place that no other Hymn Book does, furnishing in separate departments, Hymns for Prayer and Conference, Temperance, Tract, Sabbath School and Peace Meetings, and for Family worship, is for sale on reasonable terms by the publisher, GURDON ROBINS, 170 main st. Sw39

BURR & SMITH.

BOOK & JOB PRINTERS, 1841.2 MAIN ST.

Dry Goods! Dry Goods!! GAY & ROCKWOOD

TAKE this method of returning their thanks to their friends and patrons in Suffield, West Suffield, and in other towns in Connecticut for their patronage, and since we have been in business, and respectfully solicit a continuance, or a call at least, when they visit Springfield, assuring them we will sell Goods as low as at any other Store, and would inform all, that we have now on hand a very extensive Stock of FALL and WINTER DRY GOODS, bought for Cash and will be sold for Cash only, at fair prices.

Our Stock embraces a general assortment of Fancy and Staple Dry Goods. The following articles constitute but a small portion:—

Broadcloths, Beavers, Tweeds for Sacks, Cambrics, Satinets, rich Vestings, Super Silk Warp, Indian Cloth, Silk Warp Alpaca, Cotton Warp de, Bombazines, very cheap; Moulin de Laines, rich Chamois, Chamois Broadcloths, Parasoles, Eoleries, Velvets, Merinos, Zenoia Cloths, Lunettas, changeable Alpaca and Cassimere Dresses, 5000 yards Prints, white Goods, Brown and Black Sheetings and Shirtings, Flannels of all colors, from 11 cents upwards, Cambrics, Worsteds, Handkerchiefs, Cuffs, Chintzes, Linens, Tickings, Blankets, Gloves, Hosiery, &c., &c.

Cloak Stuffs and Trimmings, such as Broadcloths, Alpaca and Alpaca Cloths, we shall sell cheaper than ever this Fall and Winter; no mistake!

Net, Plaid, Brocha, Alpaca, Silk and Cashmere Shawls from 50 cents to \$15 5000 lbs. real Live Geese, Feathers, clean, white, sweet and lively, in sacks from 3 lbs. upwards, and every such warranted genuine, and for sale cheaper than the same quality can be bought at any other store.

All Goods sold at this Establishment warranted cheap, and as good as represented, or the Goods can be returned, and the money will be cheerfully refunded.

DAVID GAY,

J. T. ROCKWOOD.

No. 3 State Street, next store to James Brewer & Co. G. & R. are agents for the Malden Family Dry Goods, Boston. Goods sent and returned free of charge. Dresses dyed for \$1.

Springfield, Mass., Nov. 24, 1843. Sw37

Buffalo Lumber.

THE Subscribers would inform the public that they keep constantly on hand and for sale, a good assortment of BUFFALO CHERRY, WHITE-WOOD and FINE, from 2 to 2 inches in thickness. Also, a good assortment of Mahogany, VENEERS, boards and plank. Also, Mahogany suitable for Clock-maker's use.

WANTED—50 tons of White Oak Timber.

W. ROBERTS & CO.,

STEAM SAW MILL,

Nov. 10.

Twenty boxes Brass Clocks for sale by

W. ROBERTS, 31 Front st.

At a Court of Probate holden at Hartford, within and for the district of Hartford, on the 4th day of December, A. D. 1843.

Present, JOHN RUSSELL, Esq., Judge.

UPON the petition of Delia Wilson, of Windsor, in the county of Hartford, showing to this court, that she is Guardian of Samuel Allen Wilson, of Windsor, within said district, minor, and that said minor is the owner of real estate situated in said Windsor, viz., on the route he had out for the Hartford and Springfield Railroad, containing about three acres, valued at about \$300.00. That it is necessary for the said Road to cross said land; and that the said land of said Delia be placed at interest as the law requires, praying for liberty to sell said estate for the purpose aforesaid, as per petition on file.

It is ordered by this Court, That said petition be read, and the 13th day of February next, at 10 o'clock, A. M. then to be held in the Probate office in said District; and that public notice thereof be given by advertising a copy of this order in a newspaper published in Hartford, in the county of Hartford, three weeks successively, at least weeks before the hearing of said petition.

Certified from Record,

Hartford, Dec. 6, 1843. JOHN RUSSELL, Judge.

CHARLES ROBINSON, Attorney and Counsellor at Law, Solicitor in Chancery, Notary Public, Commissioner for the State of New York and Maine. Also agent for the North American and Hudson Insurance Companies of New York. Office, corner Chapel and State streets, New Haven.

HARTFORD FIRE INSURANCE CO. Office North side of State House Square.—This Institution is the oldest of the kind in the State, having been established more than thirty years. Its incorporated capital of One Hundred and Fifty Thousand Dollars, which is invested in the best and most judicious manner. Insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain its confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has an Agent, may apply through the Post Office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:

Eliphalet Terry, Charles Russell, S. H. Huntington, Henry Kewey, H. Huntington, James Goodwin, Jr., Albert Day, John P. Bruce.

Junius Morgan, ELIPHALET TERRY, President.

JAMES G. BOLLES, Secretary.

PROTECTION INSURANCE COMPANY.—Office North side of State House Square, in Exchange Building.—This Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The Company will issue policies on Fire and Marine risks, on terms as favorable as other offices. Application may be made by letter to any part of the United States, where no agent is established. The Office is open at all hours for the transaction of business.

THE DIRECTORS ARE:

William W. Ellsworth, D. W. Greent, Daniel W. Clark, Willis Threlk, Charles H. Northam, Elery Hills, William Kellogg, John H. Preston, S. W. Goodridge, Edward Ballis, Henry Waterman, Wm. A. Ward, S. B. Grant, Ezra Strong, Lemuel Humphrey, DANIEL W. CLARK, President.

WILLIAM CONNER, Secretary.

ETNA INSURANCE COMPANY.—Incorporated for the purpose of securing against loss and damage by Fire only. Capital, \$200,000, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that capital is not exposed to great losses by sweeping fires. The office of the Company is in the new Etna Building, next west of the Exchange Hotel, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE:

Thomas K. Brace, Stephen Spencer, Samuel Tudor, James Thomas, Griffin Stearns, Eliza Peck, Henry Kilbourn, Daniel Burgess, Joseph Morgan, Ward Woodbridge, Eliza Dadd, Joseph Church, Jesse Savage, Horatio Allen, Joseph Pratt, Ebenezer S. Brace, President.

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